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HOME MISSION STUDY
Text: "The City's Church"

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CHAPTERS V to VIII
CLASSIFICATION OF CITY CHURCHES

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DR. DOUGLASS has already presented at least forty samples of the fourteen thousand local Protestant churches in the largest cities which are believed "to cover the most characteristic situations in which the urban church finds itself." Some of these situations were more advantageous than others and are so reflected in the church. Churches, as social institutions of the American city, are classified according to frequency as follows: 1. The average church, 2. The under-average church, 3. The over-average church, 4. The erratic and 5. The adapted church.

The typical church is "a less commanding institution than the church of the imagination or of denominational promotional literature." It has a membership of about 200 and, "With respect to leadership it is a one-man enterprise, managed by a single paid minister, a man with a college and theological education and some twenty years' experience in the ministry, whom it keeps from two to five years before exchanging for another like him. Every one knows this minister, a busy, studious and reserved person. . . . He works nine hours a day for a seven-day week, at an odd mixture of eight or nine kinds of work, some of which have to be done every day. About a quarter of his time is spent shut up in his study, making sermons, and half as much more in the conduct of religious services and the teaching or supervision of Sunday School. Managing church business takes another quarter of his time. A fraction more goes to attendance at religious and civic meetings. Half his pastoral work deals with sorrow and difficulty. As the director of a one-man job he is harassed by janitorial and clerical duties in and out of season." His natural and cultivated taste for things cultural must be curtailed because of the expense involved, for it is required

of him that he "present a smooth front to the world." The program of the typical or average church is that of "traditional religious work," preaching, Sabbath School, women's organizations, young people's society, a choir, Junior Endeavor, mission study classes and perhaps a Boy Scout or some similar organization.

The under-average church includes typical churches of Negroes, rural immigrants and the emotional sects and "with these go stranded churches which have seen better days; also certain racially clannish, theologically narrow or ultra-conservative churches whose alien traits or rigid characteristics prevent their falling into step with the majority." This church will "exhibit a narrower range of activities. perform a smaller number of functions" than the average church. It is even more a one-man church than the average, with the minister younger, less experienced, less educated and less permanent. It is usually a church for the poorer people and may mean much to them even while rendering an inefficient service. "The feeblest literally live from hand to mouth, economically speaking, and scarcely live at all between the waves of emotional stress which throw them up and let them ebb again like the flotsam of the shore."

The above average church has a more elaborate program and a more extended range of activities. The whole plant is on an excellent financial basis and has sufficient means to carry out desired programs. The minister is highly educated and in the strength of life and has often a staff of five or six to assist him in carrying out his program. "Members and adherents of a church like this are offered a more all-around ministry in the name of Christ, with the cultural and social and recreational aspects more largely stressed than in the average church, and with careful grading of activities according to the needs and capacities of the several age and sex groups. . . . Such a development falls in with present-day ideals of religious education." The constituency of the above-average church is represented by distinctively urban types of population.

The adapted church "is institutionally the most highly developed of all. It departs most radically from tradition. It exists as a definite response to the social need of the unassimilated or handicapped populations of the city, and expresses a definite purpose to adapt an ecclesiastical agency and program to the meeting of these needs." It is a seven-day church with a membership of from 1,000 to 2.000 with a budget varying from $25,000 to $75 000 and with six or seven as the average corps of workers. "They have added to the traditional core, consisting of worship, religious education and recreation, many of the phases of service ordinarily associated with school and social agencies, such as health, child welfare, varied cultural pursuits, vocational guidance, adult and youth education, dormitories, and forums for free discussion."

Erratic Churches are just what the name signifies. A number are for foreign-speaking people "whose newness to America and to Protestantism alike exaggerate the foreign group's special need of economic adjustment."

Some are for migrant Negroes, others "combine eccentricity of thought and practice with original experimentation." Such churches often give evidence of extreme traditionalism or conservatism "coupled with great wealth."

In summary, Dr. Douglass says of these classifications, "The average church is distinctly inconspicuous; the underdeveloped, a feeble, flickering light. The elaborated (over-average) church, in its outline and structure is merely a reasonable enlargement to match urban conditions, while the socially adapted church would seem to be wholly a commendable effort to meet urban needs in specific ways."

Why these different types of churches in the city? What do they mean? The less than average church represents religion brought into the city by people who have not yet become urbanized and often not Americanized. Consequently the church is "neither naturalized nor adapted." The program of the church is typically rural and adapted to people who may be urbanized in many ways but not religiously." In religion they take a resistent attitude as they "feel the pull of the city upon them to modify their thought and conduct." Many of these churches unable to adapt themselves to the city become "churches in the city but not of it, so intent sometimes upon the 'city which hath foundations' that they have no interest in laying the foundations of human character and faith underneath the present cities of steel and concrete."

The average church is partially urbanized and adapted. "It is the church of those multitudes who become city folk superficially rather than profoundly." Their characters were formed and their "minds made up" before they came to the city so they respond to the city more outwardly than inwardly. So the church changes outwardly but remains basically the same. "It mirrors the side streets rather than the city square, the endless sprawling miles of two-story houses rather than the sky-scraping center. It is the most numerous type because most of the average area of the city visibly challenges the church to no more than this."

The above-average church with its better equipment and more efficient staff and varied programs attracts people of comfortable circumstances and those who have to be "careful", young people who are in work shops, people who have rooms and not homes who make the church one of their "resorts," people who come from all directions and distances "into the sharply graded and specialized organizations of the elaborated church." Often one group in such a church is seldom in contact with another of different interests. "The church is a community clubhouse, or a less specialized Y. M. and Y. W. combined. . . It usually exists for normally prosperous and adjusted populations, not for the exceptionally handicapped and maladjusted."

The adapted church "deliberately sets itself to match the city on the side of the city's greatest need, and so far as possible to afford leadership and opportunity for the most alien and unprivileged of its populations, with whom its best successes are likely to be one-sided."

So the city's church grows up in the midst of the varied situations presented by the city, reflects them, sometimes controlled by them, and yet fitting itself to "its essentially alien and unreconstructed people, to its half-urbanized masses, to the city-minded element living the characteristic life of streets and resorts, and, finally, to the harassed and menaced substratum for whom the city means a concentration of ills, miseries and degradations."

There are agencies and organizations which are allies of the church, which are engaged in religious work but under the name of no denomination, or, under interdenominational direction. There are local city unions of the different women's missionary societies which are working on city-wide programs, young people's unions, laymen's organizations, minister's associations, city religious councils, Christian education councils. St. Louis has thirteen larger denominations which have forty-nine such agencies. "Besides evangelistic work in industries, parks, and on the streets, the St. Louis Federation maintains special court workers. All this work is done in the name of the whole body of Protestant churches in the city." Among the non-sectarian allies are found the Y. M. C. A. and the Y. W. C. A., Boy Scouts, Girl Scouts, Camp Fire Girls, the W. C. T. U. and the Anti-Saloon League. So the church with all of its work of extension and with its allies becomes a "fairly colossal enterprise" and it goes beyond what is "traditionally conceived as the church. If the average individual unit is relatively weak, the total is vast. The church as a whole fits the city aptly and faithfully."

TREND—LOSING? GAINING?

Dr. Douglass weighs the evidence both for the progress and for the decline of the city church through asking and answering three questions. 1. Can the City Church survive?

He says that while relatively there are fewer Protestants in urban populations than formerly because the immigration has been from non-Protestant sources yet restricted immigration laws will give an advantage to Protestantism that it has not had for years, and then, "influence is not primarily based upon numbers, and the minority often rules. The Protestant minority has a strong social hold."

The death rate of the Protestant church is high, as many as a quarter of the churches have died while another fourth barely survives. But—"the city has been passing through its pioneer period, and the death rate of all such periods is high. . . . With the passing of the pioneering stage the proportion of institutional failures should grow distinctly less."

The average city church is a weak institution but—the prosperous churches are growing larger. The weaker churches have died, leaving the average strength of those that survive greater than in the past.

The "moving" tendency of the church is illustrated by the fact that in a thousand cases three out of four had changed location during their existence. "Great areas have been swept clean of Protestant churches. The tradition of moving in the face of difficulty has become established.

But—the city moved and it is to the credit of the church often to have kept pace with the situation. Moreover, a good proportion of the removals are institutionally for the better."

2. Does the church adequately serve its constituencies?

Why the "terrific leakage in membership?" In St. Louis over a period of twenty years there was a loss of seventy-six out of every one hundred members and the church does not know what became of forty-one per cent of those who left. But—"if the ebb tide of population movements draws man out of the church, the returning tide brings many back into the church life again."

The church has but a loose hold on many of its membership, very few being brought into close relationship. A study has been recently made of 24 000 persons which revealed that perhaps *fourteen* out of every *hundred* members were connected in more than two ways with the work of the church. "These are the much connected and frequently overworked people, the bane and blessing of all religious undertakings." But "the inner strength and glory of a single religious tie cannot be measured."

What about church programs? The true test is not so much the quantity of the program but how it reaches out and interests and holds people. Dr. Douglass says, "What the majority of city churches get over to the average member is a rural pattern of the religious life which they have embellished a trifle, but without modification or enlargement of its inner principle." But—"Promising studies and experiments are going on. Probably one-third of all city churches now have at least the beginnings of staffs, while perhaps a quarter show an evolution in program beyond the pattern set by tradition."

The present program of the church has grown by "addition" which has resulted in much over-organization, and much repetition of approach to the same end. "The passing fads in education, the ribbons and buttons and dinners for new achievements, the campaigns for money, the days for fathers and sons, for mothers and daughters, conspire to clutter the church's foreground." But—"Meanwhile the church's conception of religious education is deepening, and the recreational and expressional sides of the church's activity are being caught up into the unity of an inclusive idea. This focussing will reduce the organized confusion within the local church."

Does the church serve remote members in scattered parishes? Perhaps transportation facilities partially aid in solving this problem but not wholly. And is the "brief and interrupted leadership" a gain or a loss to the work of the city church? Out of a thousand ministers only "sixteen per cent were veterans of ten years of continuous service. . . . The minister now is either worn out, starved out, or thrown out, before he has had time to bring results of cumulative effort to bear upon the city."

3. Can the City Church meet the exceptional problems?

What can the church do for the people left behind when the church has removed to a more favorable location? The building remains and usually another church comes to occupy it but, "The history of church

removals is that substitute churches are generally on a lower level of culture, organization, and ecclesiastical standing." The consequence is the standards are lowered. But—"this all reveals the democratic roots of the church, the ability of humble people to do for themselves religiously, and their incurable desire to do it. . . . It means the continuous rebirth of the church out of the fires of crude emotional experience; fires which cool all too soon."

What about the church which serves its wide scattered constituents but has nothing to do with the people in its own neighborhood? These people pass this established church and seek the expression of their religious life in a more distant, humbler organization. But—"the church that has lost touch with the people at its own gates has some defense in the claim that it serves the urban religious situation in a larger way. It has adjusted itself to the city rather than to the neighborhood."

Can the church solve the problem of the one-sided church? "A church of old people, or young people, or unmarried women, or children or boys is no longer a true cross-section of humanity. What becomes of the families to which these belong? But —"the collective church in the city is still a cross-section of humanity, more truly than the local churches are. The least that two or three local churches can do when they find themselves ministering to a single family, . . . is to strengthen each other's hands and to cooperate rather than to compete as to which shall win the support of the whole family."

Dr. Douglass says that there are no scales in which the success or the failures of the church are weighed which will give a just balance. He thus summarizes the status and prospects of the city church: "The church is deeply rooted in the city, and shows persistence and versatility in keeping up with the city's changes. But it has no assurance of a walkaway; at most it has but a fighting chance. How great, then, its need to lay aside every weight and to bring every power into play in order to succeed beyond the level of mere survival, as a vital factor in the urban social order."

COOPERATION

Many people have brought many faiths to our country and each has brought its "traditional religious pattern" and has founded churches and institutions accordingly. As Dr. Douglass says, "There is a clutter of religious institutions, a Babel of gospels." Nor could it be otherwise "so long as the process was merely one of piling up heaps of churches according to the limited understanding or vagrant whims of successive generations, without any planning of a whole." But there is now a movement toward cooperation, differences between churches are not so marked, children are not so far apart as were their fathers, contacts have increased in number, people are understanding each other better, church members themselves do not see that the churches are so very different. City churches draw their membership from so many different denominations that no one church is able to live unto itself apart. There are counter currents, for new sects and denominations are continually ap-

pearing. "Home-grown fads and religious vagaries multiply. Numerous private religions and petty cults have sprung up, some to house themselves in dingy halls and others to sit on gilded chairs in the ball rooms of great hotels." Many of these lay aside their peculiarities and may be recognized bv older denominations, but, "if the difference is one of nationality, buttressed behind peculiarities of language, garb and social customs, it may take generations for the sense of being religiously alien to be obliterated." The Negro migration to the North has introduced a new counter current; in some cities new Negro churches are being built more rapidly than white churches. But with the exception of the Negro denominations the non-cooperating element number but few while "all the while the cooperating majority increases."

There is a growing impulse, indefinable, to cooperation.

"For all thy church, O Lord, we intercede.
Make our sad divisions soon to cease;
Draw us nearer, each to each, we plead,
By drawing all to Thee, O Prince of Peace;
Thus may we all one bread, one body be,
Through this blest sacrament of unity."

Dr. Douglass illustrates growth of denominational cooperation as it may occur in many centers. In the beginning Old First was the only church, then came the Second, later a mission which developed into another church; then another mission for a backward group. These missions looked to the denomination for support, and the older churches had to take counsel together concerning them. As the congregations grew they met together to hear a common speaker. Special occasions were announced in the different churches. Plans were undertaken to increase membership or to raise money "with charts of great barometers in which the red could be seen slowly rising. Rivalry became warm, cheerful, interesting. Missionary interests and strawberry festivals and pageantry did their perfect work until they had knit together the whole, and the parts had come to value their union as much as they valued their separateness. Such is the process of denominational cooperation."

Council of churches exist now in nearly fifty of the larger cities in some of which the federation includes ninety per cent of the white Protestant churches. Dr. Douglass thinks that perhaps the greatest achievement of interdenominational cooperation is the "prevention of duplications, rivalries and tension." Some of the efforts commonly undertaken by the federations are evangelism, religious education, comity agreement, social service, education of public opinion, concern in legislation and law enforcement. In the interests of evangelism often a united Protestantism invites an eminent worker to conduct special services, special days call for a united service, out-door evangelism is undertaken in the streets and parks, services conducted in penal institutions and recently the radio has been adopted as a means of spreading the message to the millions of "listeners." In many cities there is a community training school for Sabbath School teachers and daily vacation Bible schools are under interdenominational supervision as well as week-day religious instruction. "The heart of the comity idea is an agree-

ment by the cooperating denominations not to locate new churches or relocate old ones without consultation and consideration of the effect of their location upon existing churches or the plans of others. . . . This is a decisive step toward a common administration of Protestantism."

The social service of the federation includes cooperation with the projects of the Y. M. C. A. such as shop and street services, some have their own philanthropies, such as summer camps etc. They extend their ministry to the courts, hospitals, institutions and cooperate with officers and court workers in the interests of the delinquent and of paroled children. It often holds services in prisons and jails and supplies chaplains for other institutions. Just now federations are stressing all means to promote "international good will, racial fraternity, and right industrial relations." Federations often maintain a legislative committee which seeks "to promote constructive measures in behalf of childhood, the family, labor, and the care of delinquents and dependents." There are also committees which "serve actively in behalf of Sabbath observance and campaign against what is judged to be the unwholesome photo plays, the theater and reading." The enforcement of the prohibitory law has held a prominent place in the programs of city federations.

"A great city is not federated when it has done nothing more than to establish a central church federation carrying on common functions for its churches. It is really not federated until the principle of cooperation is actually applied in a localized way to groups of churches in various sections and districts within the city."

Protestant cooperation has wrought distinct changes in the urban church. It has become a more varied and a more unified organization. Cooperation does "not guarantee the success of Protestantism, but it affords it a new opportunity."

CHURCH—CITY PLANNING

Dr. Sears in "The Crowded Ways" tells us that, "City planning is as old as Belshazzar. Louis XIV practiced it, and Napoleon." Sir Christopher Wren's monument is the architecture of London and Pierre L'Enfant planned for Washington. Chicago must credit her city planning largely to the World's Fair held there in 1893. Some of these features which served as suggestion to other cities "include preservation of the World's Fair ground; reclaiming large areas of lake front, with playgrounds, bathing beaches, drives and park areas; widening of existing streets, with new diagonals cut through; a great boulevard to circle the city; a civic center, forest preserves beyond city limits for rest and recreation; better placing of railroad tracks and stations, and many other advantages."

"City planning" says Nelson P. Lewis, "is simply the exercise of such foresight as will promote the orderly and sightly development of a city and its environs along rational lines, with due regard for health, amenity, and convenience, and for its commercial and industrial advancement." ("Church City Planning")

Under city planning provision is made for "zoning" which divides the city into residence, business and un-

restricted districts, regulates character and height of buildings, widens streets, provides for traffic (One building in New York has a daily traffic of 127,000 in and out, whose elevators are used by 92,000 people daily and pours into the streets daily people enough to make a city of at least 100,000!) plans for parks, recreation grounds, arterial highways etc. "City planning is constructive, planning for a wide area and over a long period on the basis of what should be."

Why not *church* city planning? It would mean well-churched American cities. Dr. Douglass tells us that progress toward the well-churched city is actively under way. "A good many amalgamations of churches and movements are going on. Supplemental and unifying machinery is being created. Hundreds of separate agreements between otherwise competitive agencies are being reached. And to a really significant extent individual churches and agencies catch the spirit of the whole and act accordingly, without formal consultation or agreement. . . . It is to these movements that one must look for the promise of the well-churched city." In a well-churched city the religious forces will be adequate and effective. What is the status of the city church in our nation? Our text gives information well worth knowing. "The average church in the larger cities has more members and costs more money than the one in smaller cities. . . . The South has more than twice as many Protestant church members relative to the native-born population as the West has. . . . The Western city has many more denominations than the Eastern city. Its churches average only a little more than half as large. . . . Northeastern cities are better served by their churches than are Western cities. . . . The stronger and more adequate Protestant churches are found in rich cities which have relatively large American populations and varied industries. . . . The poorly served city is likely to include a higher proportion than the average of peculiar and erratic sects. . . . Western cities indulge in a great variety of wild religions. Any outbreak of religious delirium or emotional vagary is sure to find its way to them. With this surplus of erratic types goes a wider range of regular Protestant denominations. . . . The consequence is exaggerated rivalry among Protestant forces." The question is asked concerning these conditions, "Is it too much to suggest that a considerably smaller number of denominational efforts, carried out on a more commanding scale, might have saved the individual church from its terrible feebleness and inefficiency and been better for the community as a whole?"

Such conditions would signify that the church does not serve adequately. An efficient church will serve well the average member in his religious life and fellowship. Does the small church do this? "The weak things of the world have frequently been chosen to confound the mighty, and the little church sometimes does more for its members than the larger. . . . By far the majority of city churches are too small. . . . The small church is costly both in time and money: Its demands are excessive. . . . Its people are preoccupied by the problem of merely operating the machinery. They

are driven to over-organization and subject to overstrain. . . . This manifestly is not likely to improve their spirituality." (Text) Young people experience their religion through "fellowship and cooperative activity with other youth" and a church that is too small cannot afford these contacts. Nor does an over-large church help the condition, for that means but little actual participation and less personal responsibility. A well-churched city should then strive to increase the number of churches with an above-average membership and with institutional equipment and strength.

A well-churched city will have enough churches to serve the population in all of its areas. "There is already one Protestant church for every 1,731 native-born Americans in the larger cities." Yet many areas are over-churched while many are churchless and out of range of its ministry.

"Irrespective of denominations, the well-churched city must have enough types of churches and enough churches of each type to match the different types of people." Temporarily then there is need for poor and meagre churches to meet the immediate need of the immigrant people who are accustomed to no other kind. "Thus, paradoxically, the ill-churched parts of the city are well-churched in the sense that their feeble and erratic institutions are for the moment more suitable than others could be. . . . Incidentally they serve to get Protestantism established in churches on all social levels."

What would constitute the best number of "churches of each type" could be determined only by bringing together all separate denominational plans, and, as Dr. Douglass says, "a really comprehensive all-Protestant city-planning project is not beyond the bounds of possibility." In the ideal well-churched city planning there will be kept "churches enough to be in active and sympathetic touch with all of the people all of the time. It will move them here and there promptly as need arises, or with equal determination will hold them until they ought to go, or will keep them permanently, modifying them so they can stay and serve effectively.

"To equalize religious privileges within a large city of such inequalities requires the linking of churches of varied types into a chain of fellowship and service. Such a chain will include churches of varied culture, of different social rank, of many languages and races, and yet with a community of interest, a common Christian experience, and a sharing in common tasks. . . . A chain of service is possible only by treating the city and its environs as a community, and by cultivating a sense of unity and the habit of cooperation among churches of a denominational group. This way of approach makes of the group itself a city-wide fellowship." (The Crowded Ways)

City church planning—the task is colossal. "Who is sufficient for these things?"

The challenge of our text is, "A church to match the city—one as bold, as adventurous." The answer is, "Such a church exists now in outline. Fill out the sketch with what colors are at hand and then see what's next to do." "There is always the chance

—and faith seizes it—that one who builds as well as he knows may be building better than he knows."

HELPS FOR THE PROGRAM

1. Classify city churches and give reasons for classification.

2. Which type of citizen predominates in the city (a) Rural-minded, (b) Partially urbanized, (c) Urban-minded, (d) Erratic, (e) Socially needy?

3. Which of these groups is served the most adequately and efficiently by the church?

4. Describe "the average church."

5. What occasions different types of churches?

and

Debate or discuss, "Resolved: That the city church in America is losing ground."

or

1. Illustrate how denominational cooperation in a city often begins and develops. Is this experience conducive to interdenominational cooperation and city federation?

2. What is the value of interdenominational cooperation?

3. When is a city really federated?

and

A map of city with location of churches and discuss as to how well the city is served by these churches.

Give arguments for and against the small church, the large church.

From the view-point of present progress, Is city-church planning feasible?

Let our prayer be for closer cooperation and fellowship between Christians and Christian churches that Christian service may be more adequate and effective.

WHERE CROSS THE CROWDED WAYS OF LIFE

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

* * * * * *

O Master, from the mountain side,
Make haste to heal those hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

Frank Mason North.

Notes from Migrant Trails

By Miss Adela J. Ballard, Western Supervisor Migrant Work, Under the Council of Women for Home Missions.

ONE morning a few months ago a Western daily contained a startling notice—"Call at N. C. Oil Station —ten children given away." The worker who investigated met utter frankness in the owner of said ten children: "My wife is gone. I'm a fruit migrant and I can't take care of ten young ones and earn a living, but if I find good homes for em—that's all anybody could ask. I'm going to work in apples—No'm I didn't give em all away—one got sick on me and he's in the horspittle—no one wanted a sick kid. No'm a man haint got no call to try to keep kids when he ain't got no wife."—There was no hesitancy in stating the case—not a glimmer of a feeling that parental responsibility had any claim on his future. The investigating workers agreed with him that the children were better off in other hands than his—but the other hands selected by him were not thoroughly approved and seven of the ten were retrieved and placed in state institutions much to the man's disgust. He prided himself on having done his full duty and disliked the thought of outside aid for his family.

This is perhaps an extreme case. Usually the migrant clings to his child, even though he has little conception of the effect his migrant life is having on the future of his offspring. The average seasonable laborer in the Western field has never had a home—does not look forward to one and in many cases would feel one an incumbrance if he had it, he wants to be free to roam at the call of the crops and his own sweet will—what the child feels is another story. I met one woman in an Oregon field —looking a mere child. She had been married three times; had lived in nine states, was on her way to a tenth; she had two sets of children to her credit; after an attempted suicide and a hope of a fourth divorce she was on her way to California and all in the short space of twenty-one years!

PERPLEXING PROBLEMS

The average person has little idea of the widespread social problem that comes with the development of the highly specialized agricultural program of the majority of our states of today. In the east, west, north and in the south the seasonal laborers throng, bringing with them the multitude of health, educational, moral and social perplexities. It was less than a decade ago that The Council of Women for Home Missions listened to the facts gathered in a survey of migrant labor conditions and in the hearing caught vision and glimpsed opportunity.

To catch the vision was to take responsibility and to act. The Migrant Committee was created. For it two types of service were outlined—one to establish experiment stations where actual work was to be done for these migrant groups, bringing to this underprivileged group some of the blessings of life, some of the joys of a legitimate childhood—and the other department of work the effort to so Christianize and socialize the thinking of communities that they might real-

ize their own responsibility to the groups of migrant laborers in their own localities that they themselves might take over the work eventually and share in the effort to better conditions and bring new ideals into all of community life, migrant and local.

FRUITFUL SERVICE

The ideal of these early days has born fruit. Today, day nursery, Christian social work, health work, club and clinic have ministered to the need of many states, many races and more nationalities. In one state alone (California) where there are 188 commercial crops and a harvest every month of the year there were 28 different nationalities and four races in one station; and in this one station there was clinic, with a staff with Orient and Occident represented. There were Sabbath Schools and Vacation schools in four canneries; there was a mothers' club and Americanization class, a Red Cross class with 20 girls, 15 of whom took the state examination and passed with a grade well up in the 90's; there were calls in homes where sickness had come and today that nurse is welcomed in every Japanese home in that asparagus region. At the end of the season of work which lasted from March to July the Japanese pastor, who had worked with the nurse so splendidly in reaching his fellow Japanese as they worked in packing house and in field said to the supervisor, "We like Miss Barnes; no matter how ignorant, no matter how sick or how dirty my people, she is interested and kind—will you send her back"?—And we shall when she comes in from the cotton fields where she is serving some five hundred families, aiding the lame and the halt and the blind wherever she finds them.

And that is just a sample of what is being done in all our stations from the Italian children in the New Jersey Cranberry bogs, the Negro children in the Maryland tomato canneries, the Kentucky Mountaineers in the Ohio onion fields, the Mexicans in the beet fields of the middle west and the Rocky Mountain districts, the tangle of nationalities and races in the South Pacific States, the Spanish speaking groups in some of the Southern states, to the American and American Indian seasonal laborers in the fruit and hop fields in the Pacific northwest.

COMMUNITY COOPERATION

As yet only the high spots are being touched though one by one, certain fields are taking on responsibility for work begun by the Council. The hop yards of Oregon, where day nursery work was instituted by the department of migrant work, are financed and entirely taken over by the hop companies. In Hood River where the Council, the School Board, the County Health Unit and the County Court have worked together for the past five years to meet the problems attendant upon three thousand white American migrants thronging into the little valley where apples grow in such abundance, the local groups have assumed entire responsibility for the conduct of the work; and where in former years the mob of workers swamped all agencies in an effort to meet the moral, health and social need, today three nurses are on the field, visiting every camp,

every migrant, every school and all agencies are working in a happy co-operation which has brought blessing to the migrant and freedom from anxiety to the community. This is releasing funds and workers for other communities.

Interest is growing also. Today speak the word "migrant", and almost instantly comes the response—"O yes, I saw the grape workers from the stage"; "There were a lot of children working in the beet fields as I passed through Colorado"; "I saw whole families working in the cotton as our train passed through the San Joaquin, or Texas, or the Imperial. What are you doing for them—how can I help?"

SELF-STARTING STATIONS

In California we have had the joy of having two "self-starting stations." Hemet, where the "cot" canneries call many American migrants and many children, the town sent an S O S, saying "Come over and show us WHAT to do and we will do it!" They did! and this is the second season that the combination C. V. S. and Day Nursery has been conducted. Our Imperial Valley worker has supervised, but the local people have provided a worker, have collected funds, enlisted cannery people and school people and now are dreaming of a work among the Mexican "cot" cutters and of a building which will be near enough to the cannery so that the tiny children can come more easily. Kingsburg, too sent out the call. Again we loaned Miss Reed and the Lutheran Board loaned Miss Mellander, their field worker, for the state and together the two, with local aid conducted two Vacation schools for the Mexican grape pickers, one was under a bridge—the other under the trees which sheltered another camp. It was difficult—it was hot; there was no equipment to speak of, but the schools were held in the cooler hours of the morning; in the afternoon the camps were visited and a beginning was made in caring for this neglected group.

GLEAMS OF HOPE

The problem is gigantic. To try to meet conditions with remedies, when funds and workers are so inadequate to the need, seems almost like trying to dip up the ocean with a teaspoon—yet there are gleams of hope which thrill our hearts. In the states where weather conditions permit long months of work, rotation of crops and additions, it is possible to keep the family in one location during the school year and permit some semblance of settled life, contact with church and social groups. In other states where the close of summer and fall sees the advent of bitter cold the problem is being met in another way. For example, in Michigan, the Ford factory takes the Mexican from the beet field and makes a good mechanic of him, so that the child is in but two schools during the year—not good, but certainly better than to have him in ten during one school year! In still another state the railroads are cooperating to furnish work for the migrant in the winter months. Working together, we may solve the problem, but it will take the educational, the social, the health and the religious agencies in cooperative service IF we do solve it!

SUPERSTITION

We read of superstition and ignorance in the lands across the sea and the work in the home field loses its lure. Come to the cotton fields; see every whit as deep ignorance and as pitiful adherence to superstition as you can find in any field. Just a few weeks ago smoky lamps made a dim glow in a tent in the heart of a cotton field; father and brother and children and neighbors all huddled in the dim interior; the doctor, working to bring a life into the world finally cleared the tent of all but a neighbor and the men. Things were difficult —no trained assistance; the doctor had to take measures which were outside the previous experience of the father and brother—the women began to mutter. The doctor caught the word "Witchcraft—she's witched." Murmurs grew more ugly; at his shoulder stood the husband and as the doctor grew more and more anxious for the fate of his patient, over his shoulder floated the words "You witch—woman die, you die—woman die, you die!" The tone was ugly—the weapon menacing. The doctor worked feverishly, not daring to stop to argue and knowing it would be useless. It looked as if neither mother nor child would see the break of day and that it might be the doctor's last case; but God was good, the mother continued to breath and the child began to get its breath and the doctor breathed a sigh of thankfulness, his task was done. The Mexican father sounds his praises far and wide, but if the ending had been different, that doctor would have found it hard to get entrance to any Mexican hut in that camp even though the father's nerve had failed and he had let him live.

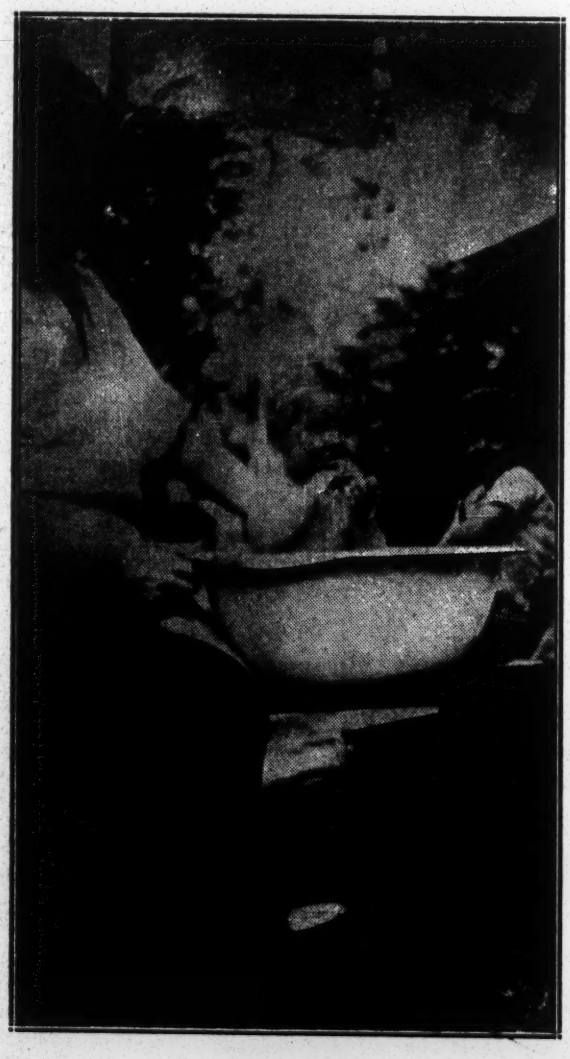
The migrant has a horror of the hospital almost impossible to overcome. A clinic is almost as bad. In one case the children appeared the first morning. The youngsters appeared the second morning also as this clinic was in connection with a morning kindergarten. As our nurse drove up she saw the tops of inky heads through the window, but when she opened the door with her kit, not a child was in sight—they were all in a huddled row under the benches! No more clinic for them—she looked down throats and did all kinds of wild things; it took days to overcome their fear. So it takes infinite patience and love and tact to do the work.

IS IT WORTH WHILE?

But they do respond to friendliness; they can be convinced almost against their will by sympathetic understanding and appreciation and they are just as worthwhile as any group of children, with splendid possibilities if given half a chance. They are different types, with different backgrounds, but all with the same need and longing, even though the longing be inarticulate, that someway, somehow life may be made more the life that is the life indeed.

When this work began eight denominations joined in helping finance the work; today fourteen denominations are helping in finances, twenty-four are affiliated with the Council and interested in it. Growers associations, cannery men, clubs and local communities are helping; volunteers are serving with the Council workers, surveys are being made and new stations are being planned.

The baby adventure in the Western field is the clinic just opened in connection with the House of Neighborly Service at Brighton, Colorado, which is serving the Mexican beet workers of the district; there is no school nurse, no county nurse in this community and many Mexican children with many, many childish ailments. The nurse with her friendliness had no trouble with the girls, but boys—that was a different story—no lady was going to give them a bath and rub smelly stuff on them! But Miss Ruth Campbell, R. N., and fresh from a year of service in South Halstead St., Chicago, with the inspiration of months of Christian Social training alive in her heart had gained some wisdom! Appealing to the big brother of a four-year old youngster who needed sadly the scrubbing and anointing, brother and nurse accomplished the job and the big boy departed, still stubborn, but pondering. The doctor's verdict of no school until the skin troubles were properly treated bothered him not a whit but to stay in the house and away from the playground—that did not appeal—beside that the nurse wasn't so bad anyway! Next morning there came a knock at the settlement door—there were the four boys with two others whom they had gathered in—they were ready for remedies!



"THE BATH"
A Nurse bathing a migrant child.

Miss Campbell will give one day a week to this clinic and the rest of her time to health and adult education work in the Denver group. Nearly five thousand migrants drift into the city for several months after the beets are harvested and many of them are entirely out of touch with all the agencies of social and religious welfare. Here the task will be to contact them with the agencies already existing and to bring them in touch with the best instead of the worst of our city life. Here all agencies are cooperating to meet the need and together we serve that the underprivileged group in our fields and canneries may catch the vision of a new ideal and the men and women in our communities may accept responsibility for and learn sympathetic appreciation of the groups which serve that we may live.

The Work of the American Bible Society

By George Wm. Brown, General Secretary

AN old gentleman in New York City widely known for his interests in civic, financial, and religious matters recently made this statement regarding the Bible:

"For over eighty years the Bible has been to me a blessed and helpful book. In youth and early manhood its counsel saved me from many a mistake. As I grew older I found myself turning to it again and again for its invaluable guidance and now as I near my ninetieth year I depend more and more upon its sacred truths and precious promises."

Just such a contribution has the Bible made to the lives of an unnumbered host of people throughout the many lands where the Gospel of Christ has been preached. Countless testimonials could be adduced coming from many persons of greatly varying stations of life acknowledging a great debt of gratitude to the Scriptures.

"Lord, thy Word abideth,
And our footsteps guideth:
Who its truth believeth
Light and joy receiveth."

The American Bible Society, organized in 1816 for the purpose of encouraging a wider circulation of the Holy Scriptures, through all its years of history has given itself to the single task of making the Bible more widely and more easily available. As an interdenominational agency enjoying the confidence and support of the churches, its every energy is shaped toward broadcasting the Scriptures of the Old and New Testaments. During its years of service more than 215 millions of copies of Bibles, Testaments, and Portions have been distributed through its efforts.

An interesting phase of the American Bible Society's program and one that always creates surprise is the attention which the Society gives to translating the Scriptures into new tongues and dialects. That the Bible or some portion of it appears in a new tongue as often as once every five weeks is a startling bit of news to the average person. The man of the street unable to name more than fifteen or twenty languages is startled when he learns that the entire Bible (and it is a whole library) has been translated into one hundred seventy-one different languages.

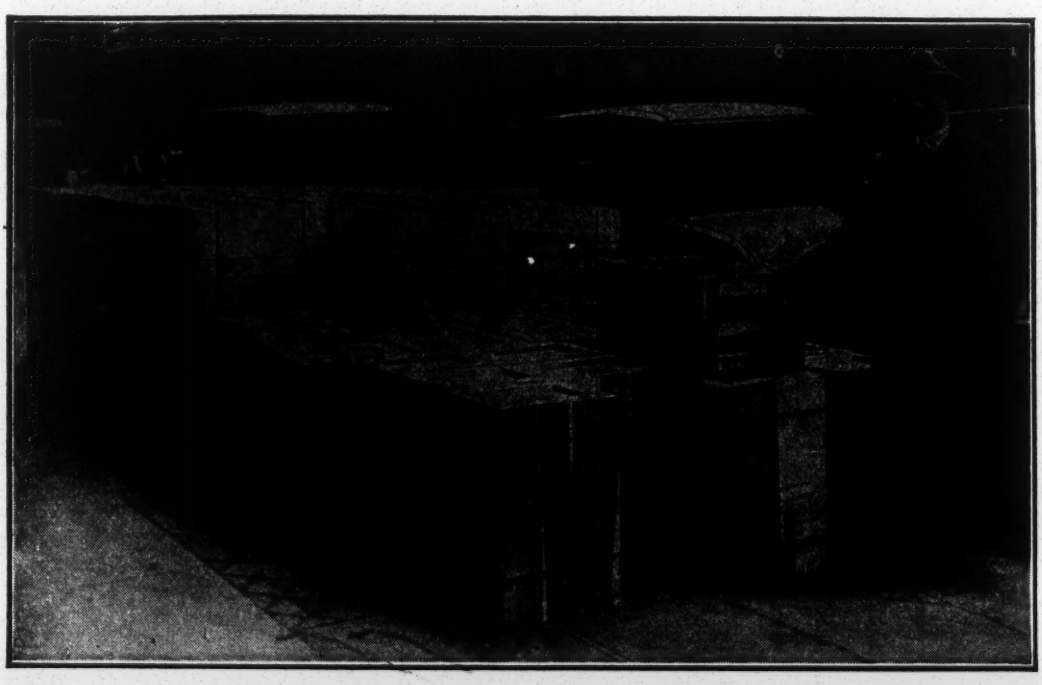
The recent work of the American Bible Society in its promotion of translation work includes the four Gospels in Hopi (Indians living near the Grand Canyon); Psalms in Bolivian Quechua (an Indian tribe in Bolivia); a revision of the four Gospels and Acts in Benga (a tribe in West Africa); the entire New Testament in Cakchiquel (an Indian tribe of Guatemala); the four Gospels in

A Home in the Tennessee Mountains where Colporteurs alone bring the Scriptures.

The "Bicycle Brigade" of colporteurs employed in Scripture distribution by the Japanese agency of the American Bible Society.

Kuskokwim (an Indian tribe of Alaska); and Proverbs, for use in Turkey, in the Roman characters now required by an edict of the Sultan of Turkey. During this year while commemorating the nineteenth hundred anniversary of Pentecost we are not likely to forget that one large element which made the preaching of the Apostles so effective was the fact that their hearers heard "every man in his own tongue." Similarly the Bible as a divine revelation becomes effective only when he who picks it up to read finds it in the language which he recognizes as his own.

Obviously when the translator's work is done and the manuscript is finished there still remains the task of printing and publishing. When Dr. David S. Oyler of the Doleib Station of the United Presbyterian Mission in Sudan finished his translation of Matthew in Shilluk (the people which this station serves) the responsibility of printing was assumed, as in many instances, by the American Bible Society. The Society's principle in publishing the Scriptures



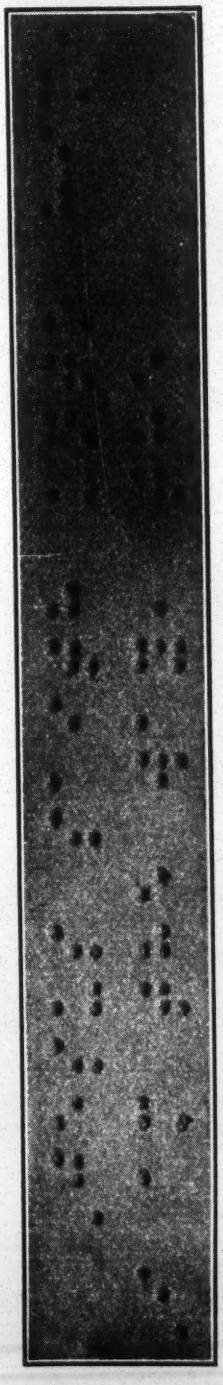
A shipment of a quarter of a million Scripture portions in Spanish for the agency secretary of the American Bible Society at Buenos Aires.

has been one without purpose of profit. Portions of the Scriptures are sold for one cent, the New Testament for a nickle, and an entire Bible for as little as forty-five cents.

In a single year the Society published the Bible in one hundred and eighty-two languages. The publication Department issues the Scriptures in a wide variety of forms ranging in size from the tiny penny portions to a pulpit Bible and includes Bibles in colors, Bibles in two languages in parallel columns, Bibles in large print for the aged, Bibles in Hebrew and Greek for scholars, and the Bible in embossed systems for the Blind.

However it is in the field of distribution in which the most dramatic features and the elements throbbing with greatest human interests are found. Bibles published either in morocco leather or in inexpensive paper bring no one to our Lord until they are taken out of boxes or down from shelves or out of hand bags and placed in the hands of readers. In distributing the Bible the Society is a specialist. Through agency secretaries, missionaries, colporteurs, correspondents, pastors, Sabbath School workers, and interested friends the Society promotes the circulation of the Scriptures. In a single year over eleven million copies of Bibles, Testaments, and Portions were distributed. "All Quiet on the Western Front" is perhaps the book which in past months has enjoyed the largest sale. Its publishers recently stated that more than 300,000 copies had been sold in America. Each year the American Bible Society distributes more than that number of Bibles, and twice that many Testaments, and millions of Portions. The Bible continues to be the best seller.

In its work for the Blind the Society takes great satisfaction. Persons suffering from the handicap of blindness eagerly accept the solace and inspiration afforded by the Scriptures. At a price much below cost the Society supplies annually over 2,000 volumes of Scriptures in various systems suitable for those denied the kindly gift of sight.



Specimen of the Braille system used by the blind. The letters are determined by the arrangement of points.

Specimen of the Moon System used by blind adults whose finger-tips are not sensitive enough to distinguish the points of the Braille system.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

OUR MISS WHITE

By Mrs. Mary Samuel

Miss Josephine L. White served in India for nearly forty-five years. Her first field of service was Rawalpindi. Here she had charge of the two city schools for girls. In these days it was necessary to have two schools in two separate buildings, because the Hindus thought they could not touch a Mohammedan without being defiled. With the teaching of Jesus Christ in these schools and in the city, the day came when Miss White was able to take the girls and teachers of the two schools into one big school.

Though she worked hard in her school, she made time to go into the homes of the girls and teach their mothers also. Once when the plague was very bad and many children were left orphans because of it and the famine, Miss White had several orphans sent to her, whom she very tenderly cared for. She adopted at least three as her special ones, and we who watched her take care of them, know how dearly she loved them.

At another time of her service, she was appointed to do zenana work in Rawalpindi. She went into the homes in the city most regularly and faithfully. We have seen her go in the heat, in cold, and in rain. We have seen her go in her declining years, but she could not be persuaded to stay home one day, she was so determined to go.

Though Miss White gave the greater part of the day to preaching and teaching, she still had time to help the Christian women in their Missionary Society work. She also taught the Juniors in their Missionary Society.

She was a great, untiring worker, always ready to help with her strength, time and money. She understood the Indian people thoroughly. I have been in some of the Zenanas with her. Most of them are the rich and educated people of Rawalpindi. They love and respect her and she spoke freely to them about their souls. Even the men in the homes would come and talk to her, because they had known her when they were babies. I think we in Pindi can truly call her "Our Miss White", for we too were small children when she came and loved us.

We shall miss her very much, but we do not begrudge her, her much deserved rest. We are glad that God took note of His weary hand-maiden and quickly promoted her to higher service, where she can serve the Lord day and night and not be weary.

Our sympathies go out to her loved ones who were so far away from her at her going, but there is to be a reunion soon in Heaven.

"FAITHFUL UNTO DEATH"

By Caroline R. Downs

The news of the death of Miss Josephine White was a very great shock to us all, and in her going the Mission has lost a valuable member. She will be greatly missed by the Mission and by the Indian people whom she dearly loved.

Miss White had the rare gift of making friends and she easily found the way into the homes of the non-Christian people. By her gentleness, sympathy and kindliness she won their hearts. Many are the homes in the city of Rawalpindi that have welcomed her friendly visits and have heard the message of love from her lips.

We all remember her as an untiring worker for her Master. She never shirked a task because it was a difficult one. God had endowed her

with physical and mental fitness and after forty-five years of service, she still retained her youthful spirit, enthusiasm and vision. Her faith in God and in the work she was doing, and her optimistic outlook inspired all with whom she came in contact.

"Be thou faithful unto death and I will give thee the crown of life."

"In that land of light and glory
There are many mansions building,
Each dependent for its grace,
For its strength, its worth, its finish
On the things which we send thither,
Each to find its rightful place.

"To one such God sent a summons,
Saying, 'Come, your toil is ended:
All earth's pain for you shall cease,
From the service you have rendered
I have builded you a dwelling.
Come, therein find rest and peace.' "

Our four Missionaries who have received King's Birthday Honors. Miss Emma Dean Anderson, Rev. D. R. Gordon, D.D., Miss J. P. Simpson, M.D., Miss Mary J. Campbell.

We regret the omission of Dr. Simpson's name from those mentioned previously as having received this great honor. All have received their medals except Miss Anderson, who will receive hers soon.

THE ANNUAL MISSION MEETING

THE DEVOTIONAL MEETINGS

By Mrs. Minnie P. Anderson

Our Annual Meeting began with the usual Wednesday-to-Sabbath Devotional and Inspirational meetings. These included "Review of the Past" by Rev. H. Nesbitt, a daily intensive Bible Study of II Timothy by Rev. Kenneth McKenzie. A study of "The Present Crisis, Its Causes" by Miss Hazel Bennett, "Its Opportunities" by Rev. W. T. Anderson. "The Hope of the Future, 1st Evangelism," by Rev. Wm. Sutherland; 2nd. "Divine Leadership" by Rev. E. L. Porter, our All Day Prayer, Saturday, the blessed Communion on Sabbath morning, the vesper Say-So meeting at dusk and the Annual Address by our retiring President, Dr. R. R. Stewart.

Under these we note a few things:

"The backward look is profitable,

1st. To see what has been accomplished and what methods have been blest.

2nd. To learn where and why we have failed.

3rd. To re-discover Jesus Christ as the Master before whom all our work must pass.

Before us was envisioned pioneer Dr. Gordon, laying the foundations almost single-handed and without material resources and Dr. Barr actually left at one time to hold the field alone. Now we see our more than one hundred missionaries.

We were reminded of the very small beginnings of those two movements in Zafarwal and Shahabdike among the Megs and Outcastes respectively, both of which have grown to immense proportions. and given us men and women of nobility and worth, many of whose grand-children are now holding high positions in state as well as church.

We were shown our church making her beginnings in great weakness, now having a Synod membership second only to one other in our whole denomination, which now is leading India in Evangelism and is accredited the successful establisher of Self Support.

We have been known as an Evangelistic Mission, and it is not too much to say that our success under God has been due to the faithfulness with which the Gospel has been carried, year in, year out, to the villages far and near. We were, in the more remote past, also instant in prayer. God keep us true to these our visions and not let us drift.

THE PRESENT CRISIS, ITS CAUSES

Among other things was mentioned a decline of spiritual life, both among ourselves and in Christendom generally. In ourselves it is noticeable in a falling off of prayer, a cooling of that fervent love among ourselves which we once enjoyed, and perhaps a slackening of evangelistic effort. Some of these losses must be laid to the doctrinal and personal divergences which arose amongst us.

ITS OPPORTUNITIES

1st. To test our own hearts and revive our love to God and to one another.

2nd. To test our methods and revive evangelism and the prayer life.

3rd. To test devolution and revive and enlarge our confidence in the Indian church, and in the power of the Holy Spirit to lead her into all truth, to build her up in holy living, and to use her in bringing India's millions into the fold.

THE HOPE OF THE FUTURE—EVANGELISM

A loving, self-denying service in actively preaching the Word in season and out of season was urged upon us, —this to be backed up by a life not only rich in faith and hope and all the grander virtues, but also in the common ethics of honesty of time, faithfulness to irksome duties, and industry such as must be shown in serving in a secular work; to this adding an absolute surrender to and trustfulness of the Divine Leadership.

The Bible Studies were very fine and helpful. I cannot report them in full, but will only bring

A FEW THOUGHTS FROM OUR BIBLE STUDIES

II Timothy is a letter of loving advice from an old to a new Missionary. This letter contains the last recorded words of St. Paul.

Timothy seems to have been a shy, backward, almost cowardly man. The message was to strengthen, stir up and inspire him for his most difficult task.

Reasons given for abiding in the faith which he had inherited, were the godly lives of his mother and grandmother. With us has it not been so—the truth learned from parents who backed it up by their humble, trustful, triumphant lives?

It is rather common to sneer at the "narrowness" of those of our forbears who died to achieve the liberties which bless our lives. *We need more of that iron in our blood.*

Timothy was not urged to make new resolutions, but to stand by the old ones. Yet, while exhorted to remember the faith he learned in his boyhood, he is not allowed to rest there, but to be "complete".

An old saint's definition of inspiration—"The heart of God in the words of God".

The attacks made upon the Word these days are not new,—they have been made before,—but the Word has been preserved through the centuries.

We may be ready to fight for the inspiration of the Word: the pertinent question is, *"Does it inspire us?"*

In every one of these chapters, Timothy is exhorted to "suffer hardship." Indeed, he is told that "suffering persecution" is unavoidable in the godly life. How about us?

These may be the times of apostasy. Let everyone be exceedingly distrustful of his own heart, looking for the Demas and the Alexander in himself.

Beware of those sins that we consider the "little sins", anger under great provocation, impatience with those about us. etc. It is said that in Africa. mosquitoes are much more harmful to human lives than lions. Let us beware of "mosquitoes" in our daily lives.

Preach the Word. Preach the *Word.* Paul kept the faith. The faith kept him.

SOME PERTINENT QUESTIONS AND THOUGHTS FROM THE ALL-DAY PRAYER SERVICE

Is my time of devotion a mere duty or a joy?

Do I love to get away and have a little talk with Jesus?

Do I have an undercurrent of joy in thoughts about my Master?

Are there on me any knobs or sharp corners that irritate others?

Is there joy and eagerness in my service?

Am I sorry when no one gets into my compartment on the train, so that I may do some personal work?

Are we praying with Moses, "Blot me out—but save these." or with the Scotch divine, "Give me Scotland (India), or I die"?

Part of my work is building up the Bride of Christ. Am I doing it?

One thing to do—*Get in touch with Christ,* then *Keep* in touch with Him.

Avoid everything that dissipates spiritual power.

THE VESPER SERVICE

was a most blessed season. The Holy Spirit was manifestly present, melting all hearts together and renewing in us the covenant to pray for one another regularly by name.

THE ANNUAL ADDRESS

was a thoughtful review and summing up of the past and an adequate suggestion for the new year, stressing the same note, "It is not only the truth we hold, but the *truth that holds us"* that counts in our lives.

Throughout the whole series of meetings, the oneness of the message was remarkable. "Preach the Word in season and out of season. Be instant in prayer. Be fervent in your love one to another and to tell men."

The message of the last night, after the business meetings sent us away with the injunction, "PREACH THE WORD."

"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?"

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

MINIA STATION ON THE IBIS

By Fay Ralph Reed

For a short time during the spring vacation all Minia Station, missionaries and equipment, were absent. The missionaries (There are three of us or four counting little Ralph.) were on the Mission boat, *Ibis,* and the equipment (the Ford) was on the shore near the boat.

Our first visits were made in towns on the east side of the Nile. Most of

the towns, the railroad, the good roads, the markets, and most of the cultivated land are on the west side of the Nile. People on the east side of the river are cut off from contact with the outside world. There are no bridges over the Nile in our district. These people are dependent on ferry boats when they wish to cross the river. I could write about a lot of the churches and meeting places over on the east side of the river but we are getting away from the boat. When we moved over to the east, the poor Ford had to be left behind on the shore with one of the sailors for a companion. Most of the towns were back from the shore some distance so that the visiting was left to Mr. Reed but one town is right at the river's edge. We reached there after the women had had their weekly meeting but they were ready and anxious for another. In the morning while the boat started down stream and Mr. Reed went across to drive the Ford down country, Miss Smith, Ralph, and I went to the church. Word was quickly circulated through the town that we had arrived and before long the women were gathered for the meeting. The women were seated on the men's side of the church and Miss Smith addressed them from the pulpit on "Forgiveness." I told her I was jealous for, although I held meetings there twice, my meetings were on the women's side of the church and I spoke from the floor. The women here always turn out in good numbers and are very interested. They sing well and complete almost any Bible verse you start. After the meeting we got into the row boat which had been left behind to take us to the *Ibis* which was now some distance below the town.

I want to tell you of one more visit we made, this time on the west side of the Nile and with the help of the Ford. We started out early Sabbath morning. Mr. Reed left us at Kom el Akhdar (The Green Hill) and went on to a more distant town. It was too early for church so we had a visit with some of the brethren in the home of one of the elders. It had been previously arranged that Miss Smith would give a short talk to the women after the service. But the pastor insisted that it would be impossible to dismiss the men for they would want to stay and hear, too. Kom el Akhdar Church is not small and word had been sent around the town that the lady missionary was to give a talk. I am sure there were over 500 in the congregation but Miss Smith very ably held their attention after they had had one sermon from their pastor. While we waited for Mr. Reed to return in the Ford, we made a number of calls. We had quite a wait for the Ford had misbehaved as Fords will do sometimes. It misbehaved again before we reached the Ibis, but at 2 o'clock we were back and glad to get dinner and a good rest.

Miss Smith went back to Minia the next morning as school began again that week. A few days later the rest of the station (missionaries and Ford) returned to Minia and the *Ibis* drifted down to its work in the Beni Suef district.

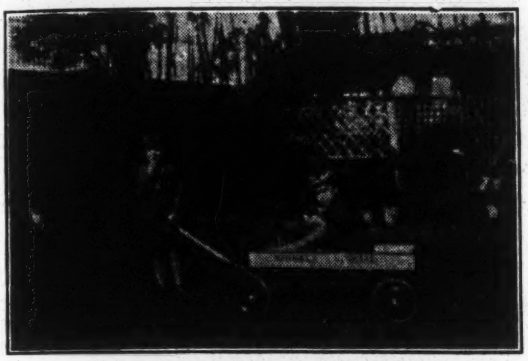
LIFE ON A MISSION HOSPITAL COMPOUND AS SEEN BY A DOCTOR'S DAUGHTER

By Mrs. H. S. Hutchison, Tanta, Egypt

Our two little girls, Ada Margaret aged six and Rosella aged four live normal happy child life but naturally their thinking and speech are tinged by the conversation in their immediate circle and by the things they see about the Hospital. Many of the things they say are common to doctors' children the world over and others are common to missionaries' children, but some of course, grow out of the combination. Living as we do on the compound with the hospital and clinic they sometimes have more than their share of the

pathos of life in a non-Christian land.

Like all doctors' children they are much given to playing with thermometers, bandages, medicines, etc. Being themselves caught in an epidemic of chicken pox and one of whooping cough in the past few months, their conception of contagion has grown apace. One day Rosella



THE DOCTOR'S DAUGHTERS
Ada Margaret Hutchison, standing, Rosella Hutchison, in the wagon.

went with me to call on an American patient whose illness was not of the transmittable type but the child refused to shake hands lest she "get the lady's sicks." Another day Ada Margaret had allowed a little Egyptian friend to play with her beloved infant doll. This doll is to her absolutely human and receives every care and when the little girl took it into the midst of a crowd of Egyptians her motherly instincts got the better of her and almost in tears she begged us to bring the baby out of the crowd lest it contract some sickness.

They take an interest in the various servants about the institution and are much beloved by them. The old night watchman is their special friend. When we returned last fall from furlough and they found that the old man, Abd el Nabi had adopted their pet cat in their absence they were very grateful. And then they found out something of his work of guarding the property so one day Ada Margaret said, "Mamma, Abd el Nabi's just like God; he keeps care of everything." We grown-ups have always appreciated this old Moslem's faithful service but it took the trust of the little child to liken it to God's loving care.

It was a great disappointment to the girls to find that they couldn't go barefoot in the garden here as they did on the farm at Grandma's. But they were told that the ground here is full of hookworms which would get into little bare feet and make the girls sick. It made a satisfactory impression and one day they arrived in the house quite out of breath. "Mamma, I stepped on a shell down in the garden and there was a hook worm in it so I put a board on it and ran fast." Knowing as I did the abundance of snails to be found in the garden I had no trouble reconstructing a picture of the child's "hook worm".

Another day to my surprise I found that they had come up from the garden and didn't want to return. Questioned they admitted that there was something there of which they were afraid. "What was it?" "We don't know, but it had a tail and it ran fast and we think it was a germ." I quite agree that germs are to be avoided but this one was more probably a lizard and therefore harmless.

One of the nurses passed them one day as they were busy at their play and questioned them as to what they were doing. "We're playing Hospital, and I'm the doctor." That was natural enough and naturally the nurse expected to be of her own profession. "And who are you?" But it seems that there were more important personages around the institution than nurses. "Oh, I'm the gardener."

Only a few days ago the two of them were interested spectators when two sick men arrived at the clinic. Later they were telling about it. "We saw two sore men coming in to the clinic. One of them was sore on his foot and we don't know where the other was sore."

Unfortunately mourners sometimes have to wait about the court until they can get papers they need. One day a woman was wailing bitterly

and the girls were all sympathy. They asked what was the matter and were not easily satisfied by evasive answers. At last I said, "She's crying because her husband died." "Did he die in the Hospital?" "Yes." "Is he still in the Hospital or has he gone to Heaven?" "I don't know, I think he's not in the hospital now." "Well is he in Heaven?" "I don't know." Then I tried to explain that only those who love Jesus go to be with Him in Heaven for if we don't love Him we wouldn't want to live with Him. Then quick as a flash, "And didn't this man love Jesus?" Again I had to give the answer "I don't know." And in that answer that I so often have to give to the questioning child is summed up the sorrow of our work. Would that we could be sure that all those who here experience the ministry of love in His name, and here listen to the message of His love, yes, how we long to know that all of those who go away either to meet Him in judgment or to live again among their fellows, had learned to love Him.

SUDAN

Mrs. R. F. Shields, Editor

OUR BOYS

By Mrs. Leander Finley, Khartoum, Sudan

I want to make you acquainted with a few of the little boys who live in the Boys' Home in Khartoum. It would not be possible to tell you of each one, but it is hoped that a short history of a few of them will help you to have a mental vision of this whole group of black and brown-skinned boys.

First I shall tell you of 9 year old Mohammed Obeid. We do not know who his father is, but his mother was a Sudanese girl who lived a very questionable life here in Khartoum. She brought Obeid to the Home about five years ago and it was her custom to come to visit him a few times each year. About a month ago she came to our door one evening and when we saw her, we were shocked that such a thin sickly person was able to walk. Indeed it was all she could do to stand and she gasped for breath after every word. She managed to tell us that she was about to die and she wanted us to take care of Obeid. We promised her that he would be taken care of and asked where she was living. We found that she had no place to call her own except a small cot in one corner of the public market where the native women sell spices and other things. The next morning my husband hired a car and took her to the English Mission Hospital in Omdurman where she was given kind treatment and a chance to hear the Gospel for the last few days of her life. She lived just two weeks after her visit to us, so now Obeid is our little boy and we hope he may be trained to know and follow the Master.

Number two is little Akasha who has been in the Home ever since he was a baby. He is now about eight years old. His mother and father are lepers; the mother is dead and the father is in the leper colony in Omdurman. Akasha is a most sincere, lovable little fellow and very easy to teach to do right. I wish you could hear him tell Bible stories and repeat his Golden Texts. He is fortunate in that the Y. P. C. U. of Knoxville College sends a sum of money for his support each year.

Next I shall tell you of two little brothers aged seven and eight years, who have been in the Home about a year and a half. They were born away in the French Congo and their mother was a black woman of one of the tribes there. Their father is a Greek trader. When his work was finished there, he brought the boys to Khartoum, (and also their two little

sisters who are in the Girls' Boarding School in Khartoum North,) and left them with us. He has now gone back to Greece never to return and will probably marry some fair Greek girl there. So far he has paid fees for the boys and we are thankful for that. Penyoti and Demitri are fine little lads and very clever in school.

If you should visit the Boys' Home, I am sure it would not be long before you would notice little Bayana, one of the smallest of the boys. His mother is an Abyssinian Christian and his father a Sudanese Moslem. The father and mother separated because she insisted on the boy being trained in a Christian school and becoming a Christian. She brought him to us last year from Port Sudan and he was then just five years old. She makes her living by selling some kind of native "soft drink", and pays three dollars a month for her son's fees. He is one of the most stirring children I have every known and full of every kind of mischief. He loves music and you would enjoy seeing him stand by the piano and sing "Jesus Loves Me" in English or Arabic.

One of our newest boys is 9 year old Abd El Wahab, who comes from Gereif village where our Mission school of agriculture is located. It was through the influence of Mr. McKnight and Mr. McClellan that he came and he is the first boy from his village to enter our school. His occupation previous to this year has been to look after his father's goats on the desert. He is doing very well in his lessons and seems very happy here. A few evenings ago, Mr. McClure came over from Omdurman and gave our boys a movie show with his new machine. The next day, I found Abd El Wahab playing with a strange looking toy. From an old shoe box, a few pieces of wire, string, and paper, he had made a movie machine which he said was "just like Mr. McClure's."

These are just a few samples of the boys who are under our care in the Boys' Home. What a great responsibility it is! Is it any wonder that we love this work and consider it a great privilege to be permitted to do it? We need your prayers that we may be guided in teaching these boys to be followers of Christ.

"WHEN GOD GETS POSSESSION OF OUR HEARTS"

By Ilda M. Smith, Nasser, Sudan

I wish you could hear and understand some of our Nuer preachers. Not that we have any real ministers, nor any specially trained preachers. But some of the Christian young men who have been here for a number of years can give some excellent talks. Some of these talks have been almost deserving of the name of sermon.

This year eight different Nuers have been pressed into the service of preaching the Sabbath sermons turn about. One Sabbath morning not long ago, Rial Nyuan was the speaker. He spoke of Adam and Eve, sin and its consequences. He not only told of Adam and Eve, but drew from the Bible many other illustration of sin and the result of sin. You know they do not have the Bible yet in Nuer, just selections here and there. And anyway Rial is doing only elementary reading. So he draws on the Bible knowledge stored up in his mind. He made his sermon very practical and spoke of the sins that are constantly getting victory over the Nuers. and of the consequence of their sin—eternal separation from God; and of the escape from sin—Jesus. Now the Nuers listen to these Nuer men. and they not only listen but they of course understand what is said. Some of our Nuers certainly do have the gift of speech.

But having the gift of speech. and being able to give a good, sound Bible talk, does not mean that they all have reached the place where they practice what they preach.

Another Nuer, Tulith by name, spoke the evening of the Sabbath mentioned before. He spoke on Zac-

chaeus. He said something like this: "Tonight I will tell of Zacchaeus, how he sinned, and recognized his sins and turned away from them. Now we Nuers do not want to deceive the white folks. We heard Rial's talk this morning on sin, and that talk took hold of us. Now we have come again to pray. But this afternoon when the drums for the dance were beating, we went off to the dance. The white people have brought the Word of God here, and it is truth. We know it. It has taken hold of us a little. With some of us, it just takes hold, while we are here at the Mission, and when we go away we leave it behind here at the Mission. Some day, when God really gets possession of our hearts, we won't leave Him behind here at the Mission, we will take Him with us. It isn't that we don't know the Word of God. We didn't go to the dance in ignorance. We know what God wants, but we don't want to leave off doing the old things. Sometime when God really gets hold of our hearts completely, then we will stop doing the old things. We will turn away from our sins then, as Zacchaeus did from his."

Just yesterday, which was Sabbath, there was another dance. Some of the Christian men didn't go. I said to one of them, "How did it happen that you didn't go to the dance today?" "Uh", he answered, "I've gotten three different spear cuts on my heel, all of them from dances on Sabbath day. So I thought perhaps I had better not go every Sabbath."

We rejoice to see these children in Christ grow. Do pray for them that they may continue to grow and that they may be willing to let Christ have complete mastery over them.

THE SOLIDARITY OF HUMAN NEED

Our belief in Christian missions rests on the well-established fact of the solidarity of the human race. Of one blood hath God made all the nations. The points wherein men differ from one another are superficial and insignificant in comparison with the points wherein they are alike. This means that all men everywhere have the same great fundamental needs. It means further that what is valid for one part of the race is valid for all. If Jesus Christ can meet the deepest needs of the West, He can meet the deepest needs of the East also. If He is not the way out for the rest of the world, He is not the way out for us.

The need of the world for that which He has to offer ought to be unquestioned. "We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after the pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign."

We of the West have not fully appropriated Christ, but to the extent that He is real to us, we have a responsibility for making Him known to men everywhere. To say that we do not have the men and the resources is to deny the facts. We can if we will. Our own work will prosper and our own needs will be met only to the extent that we reach out in loving sacrifice and friendly service to all the world in His name. We believe, therefore, that having a part in the missionary enterprise is not optional with Christian men and women, but that it rests upon each and every one of them as a responsibility which ought to be cheerfully assumed and faithfully carried.

JESSE R. WILSON.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

PREPARING FOR PENTECOST

A Message to Presbyterial, Women's and Young Women's Missionary Societies, with an earnest appeal that it be not only *read* carefully and thoughtfully, but that its suggestions be really put into practice, with *hope* and *faith* that a blessing will follow.

The Christian Churches everywhere are this year looking forward in anticipation to the nineteen hundredth anniversary of the Day of Pentecost, June 8, 1930, and this fact is giving direction to much that is being planned by our own church for the coming months.

It has been suggested that the Christian women in every continent unite in a world-wide fellowship of prayer in preparation for a worthy commemoration of this event, so supremely significant in the history of the Christian Church.

The Christian Church of today faces a stupendous task. Apathy within and assaults from without are hindering the fulfillment of its purpose. In view of this, and in recognition of the fact that the salvation of the world waits for the Gospel of the Lord Jesus Christ, we earnestly request the women of our church—

1—To cooperate heartily with their congregations in carrying out the "Program of Evangelism" as set forth by the Evangelistic Committee of the General Assembly.

2—To pray daily, and at each meeting of the missionary society, for a fresh manifestation of God's power in the life and work of the Church in every land, that to every believer may come a new experience of spiritual life and power.

3—To pray daily for a revival of the spirit of *witnessing*, that every follower of Christ may be a ready *witness* for Him, testifying of His worth to friend and neighbor with the simplicity and earnestness which characterized the early Christians, and so labor that the 1900th Pentecost may be as the first Pentecost—a time of great ingathering.

4—To make a special study of the New Testament, more especially the Gospel of Luke and the Acts of the Apostles, during the time intervening between Easter, April 20th, and Pentecost, June 8th. We also suggest an early study of the text book, "From Jerusalem to Jerusalem," a recital of the spread of the Gospel in the nineteen centuries since Pentecost.

5—To recognize the priceless asset which is ours in the youth of our churches and make a special effort to enlist the young women and juniors of our local churches and communities that they, too, may share in this practice of prayer and study of God's word.

6—One of the greatest aids to the spiritual life of past generations

was the family altar, now too sadly neglected. Will you not pray and work for a renewal of the practice of daily family worship?

7—The most effective way of promoting the spirit of intercession so needed at this time is by the formation of a prayer group. This group should meet at some time other than the regular missionary meeting for an hour of prayer and praise. Smallness of numbers need not be discouraging for the promise is, "For where two or three are gathered together in my name, there am I in the midst of them."

8—To Presbyterial Presidents we would suggest that the thought of Pentecost be prominent in the program and devotional service of the Presbyterial executive and open meetings,—The Women's Board of Directors.

* * *

WORLD DAY OF PRAYER, MARCH 7, 1930

Annually on the first Friday in Lent the World Day of Prayer is observed all around the earth. In 1929 reports were received from twenty-six countries. An increasing number of meetings are held, not only of women's groups, but of young people's and children's, of whole churches and communities, over sixteen hundred places in the United States. The Council and Federation of Woman's Boards of Foreign Missions, through a joint committee, plan the materials and promote the observance. For March 7, 1930, Miss Helen Kim of Korea prepared the main draft of the program, Miss Esperanza Abellera of the Philippines the daily cycle of preparatory prayer, and Miss Jean Paxton of the United States the service of consecration. For 1931 a Canadian woman is to prepare the program and one in Holland has been asked to write the Call to Prayer, and for 1932 a woman of the Orient—India or China—will probably arrange the program.

There is no community or church too small to plan for the observance of this Day of Prayer. How wonderful that every woman in the world may join in this service! Societies may observe this day, if no union meeting is planned. Literature may be secured from Miss Elizabeth Milligan, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

PRESBYTERIAL HONOR ROLL

Presbyterials reporting Delegates to the W. G. M. S. Convention to Miss Lillian M. Robertson, 140 West 71 Street, New York City, before December 1, 1929:

Monongahela, Kiskiminetas, Philadelphia, First Ohio, San Francisco, Chartiers, Des Moines, Oregon, Cleveland, Big Spring, Idaho, Muskingum, Texas, Indiana Northern, Wheeling, Mansfield, Spokane.

Presbyterials reporting before January 16, 1930:

Mercer, Allegheny, Steubenville, Butler, Conemaugh, Colorado, Cedar Rapids, Beaver Valley, Ohio Northwestern.

MISSIONARY CONFERENCES

Four great missionary conferences were held in Atlantic City in January. They were made up of mission board representatives, missionaries and "corresponding members".

THE HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS

held their sessions January 8—10, part of which were joint meetings. Twenty-eight boards sent representatives to this Council. Our own denomination was represented by Rev. R. A. Hutchison, D.D., Miss Lillian Kinser, Mrs. Ada Kerr Wilson, Mrs. J. French Kerr and Mrs. John P. White. Mrs. Wm. Cook, the Home Missions Secretary of the Women's Board was unable to be present on account of illness in her home.

The problems of Mormonism, of Racial Relations, of the Indians, of Mexicans, of the Migrants, of Aliens, of cities and rural areas were all discussed by experts. There was borne in upon the minds of all hearers the necessity of studying these problems together and cooperating in the solution of them. In this connection we call attention to the article by Miss Helen Brickman, Director of Religious Education for Indians, page 371 January number of *The Womens Missionary Magazine,* and that of Miss Adela Ballard, on Migrant Work in this issue.

The report of the Committee on the World Day of Prayer was most inspiring. Last year thirty-two different countries observed the day and sent in reports to the committee.

Much time and thought were given to the plans for the coming Home Missions Congress to be held in Washington D. C., December, 1930.

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

Immediately following the Home Missions Council, the Federation meetings began. The theme for this meeting was, "Spiritual Factors in a World of Facts". Messages were brought by missionaries from Chile, Korea and Persia. Reports were given of the Havana Conference, the World Y. W. C. A. Conference held in Budapest, The Institute of Pacific Relations at Tokio, Japan.

Perhaps the feature of deepest interest was the presentation of our special guests. One evening, messages were given by Miss Molnarova, Y. W. C. A. Secretary of Czechoslovakia, Miss Chiatamber of India, Miss Vong Pan Sze of China and Miss Ishihara of Japan. At another time Miss Margaret Wrong, of London presented the interdenominational plans for Literature for Africa.

THE FOREIGN MISSIONS CONFERENCE

convened Tuesday evening. Among the more than four hundred delegates there were present, representing the W. G. M. S., Mrs. H. C. Campbell, Mrs. J. D. Sands, Miss M. Finney of Egypt, Miss Una Coie of The Sudan, Miss Viola Bayne of Abyssinia, and Mrs. John P. White. Miss

Laurella Dickson of India who had also been invited was unable to attend. The Foreign Board was represented by Dr. W. B. Anderson, Dr. Mills Taylor, Miss Anna Milligan, Dr. W. M. Anderson, Mr. and Mrs. Robert Latimer, Dr. and Mrs. Cleland. Dr. Frank McClanahan of Egypt was one of the honored speakers of the Conference.

"The Foreign Missionary Movement an Essentially Evangelistic Enterprise" was the theme of this conference. The following are some of the topics discussed: "The Elements in the Modern World which it Owes to Jesus Christ"; "How Can Christians Adequately Confront the World's Life with its Need of Christ"; "Medical Missions in the Program of World Evangelism"; "Evangelism and Problems of the Home Base"; "Evangelism at the Heart of the Whole Task".

There is always the peril that we may overlook the evangelistic element in our work. Had there been confusion in the minds of any in thinking of schools and hospitals and social work as ends in themselves, this was corrected by showing that all such work should be considered as a means to the great end of winning men and women to Christ.

There was a note of encouragement. More mission study books were circulated last year than in the previous year. Many boards reported increased giving; all reported good news from the fields.

Rev. M. Cuadra of the Philippines, and Rev. J. W. R. Netram of India, told of open doors, and open minds and hearts and changing attitudes. They themselves were fine witnesses for the missionary enterprise.

The climax of the whole conference was Dr. Mott's address on "The Larger Evangelism", at the close of which, the audience after a few moments of silence joined in the prayer being used by the Japanese Christians in their Kingdom of God Campaign, "O, Lord, revive Thy Church, beginning from me".

* * *

INTELLIGENCE TEST ON THE MISSION WORK UNDER THE CARE OF THE W. G. M. S.

A self-administered test, graded on three counts: Concise statement, Clear thinking, Best answer.

By Miss Ellen McKee, Hamilton, Ohio

(The following Intelligence Test was used as a part of the program of the First Ohio Presbyterial Convention in October. It is so full of stimulating thought and contains so much condensed information that we feel sure many societies will be glad to use this in whole or in part. Answers will be found elsewhere in this Magazine—Editor)

1. OBSERVATION.

A—What countries do you see first when you look at maps of Africa and India?

B—Where are they located?

C—Reasons for interest in these countries?

2. INFORMATION.

Give a short history of each country.

3. OBSERVATION.

Describe what you see in Egypt, Sudan, Abyssinia and the Punjab, noting natural scenery, natural conditions, changes wrought by Christian Missions.

4. INFORMATION.

A—Name our missionary interests in the home-land.

B—What is our Indian responsibility?

C—Where are our Freedmen Missions located and what is our share of the work?

D—What about our City and Alien work?

E—Where are we doing work in the mountains and to what extent?

F—What do you know about Parsonage Work?

G—What is the United Presbyterian Women's Association?

H—Repeat Isaiah 41:6 and explain its meaning to us.

I—What are the Young Women's Societies doing?

J—Facts about Juniors.

5. CLASSIFICATION.

A—Relate how all of this work is supervised.

B—Total workers and institutions in foreign lands. Total workers in America.

C—Thank-Offering as compared with preceding year. Total contributions for 1929.

6. MEMORY.

Missionary news items worth repeating.

7. LOGICAL THINKING.

A—What do you think should be the future program of our church in foreign fields. Illustrate by present indications.

B—Is a missionary's life necessarily circumscribed, or is there opportunity for development and expansion? Illustrate.

C—What do you think will be our policy with the Freedmen Work in course of time?

D—What would you like to see as the future policy of the Government toward the Indian?

E—What do you look for from the Mountaineer Work?

F—What glorious future gives temporary aspect to our mission work? Answer with scripture.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

The success of the Thank-Offering each year depends upon the work being done by the local Thank-Offering Secretaries, with the faithful cooperation of the Presbyterial Secretaries. As soon as the Thank-Offerings are presented the report is filled in and sent to the Presbyterial Thank-Offering Secretary. From these she makes her Presbyterial Report and forwards it to the General Secretary.

Our readers will be interested in reading the list of reports that have been received to date, which follows herewith:

Presbyterial	Secretary	Date Received
1. Big Spring	Rhoda E. Kendall, Treas.	December 14, 1929
2. Albany	Mrs. W. F. Sherry	December 17, 1929
3. Oklahoma	Mrs. A. J. Carnahan	December 19, 1929
4. Texas	Mary B. Bonner	December 20, 1929
5. Xenia	Mrs. J. Mason Prugh	December 21, 1929
6. Uncompahgre	Mrs. Mark T. Warner	December 21, 1929
7. Vermont	Mrs. George M. Esdon	December 26, 1929
8. Spokane	Mrs. F. E. McCain	December 26, 1929
9. Des Moines	Mrs. W. F. Graham	December 28, 1929
10. First Ohio	Mrs. C. C. McCreary	December 30, 1929
11. Argyle	Mrs. James H. McMorris	January 2, 1930
12. Conemaugh	Mrs. L. H. Miller	January 2, 1930
13. Concordia	Mrs. Chas. J. Gilliford	January 2, 1930
14. Lake	Mrs. J. E. Barr	January 3, 1930

Life Members

SENIOR LIFE MEMBERS—
$25.00 each.

From Dec. 1, 1929 to Jan. 1, 1930

131. Mrs. Anna Wilson, Ellwood City, Pa. By a friend.
132. Mrs. J. S. Eckles, Ellwood City, Pa.
133. Olive Hesselgesser, Ellwood City, Pa. By a friend.
134. Mrs. Hilda Lundgren, Ellwood City, Pa. By Mrs. Sarah Stevenson.
135. Frances Geddes, New Castle, Pa. By her sisters, Mrs. Luella Brownlee and Mrs. W. L. Campbell.
136. Mrs. W. O. McCullough, New Castle, Pa. By Macedonian Circle, 2nd New Castle.
137. Mrs. George Murdoch, Sargodha, India. By Ethel and Emma Alexander.
138. Mrs. John McMorris, Cambridge, N. Y. By a friend.
139. Myrtle Irene McMillan, Cambridge, N. Y. By Mr. and Mrs. Chas. McMillan, in memory of her Grandmother, Mrs. Mary E. McArthur.
140. Margaret Wallace, Cambridge, N. Y.
141. Mary Long, Pittsburgh, Pa. By a friend.
142. Mrs. W. G. Downs, Connoquenessing, Pa. By Mrs. J. C. Downs.
143. Mrs. W. P. Allen, Pittsburgh, Pa. By Mrs. Charles Campbell.
144. Sarah Elizabeth Clugston, Swissvale, Pa. By her parents.
145. Sara Millen, Scarsdale, N. Y. By her father.
146. Mrs. Helen Ameisen, Philadelphia, Pa. By Jennie Poole.
147. Jane Walker Watts, McAlisterville, Pa. By her aunt, Mary Thompson.
148. Eileen McNeary, Philadelphia, Pa.
149. Marian Boyd, Philadelphia, Pa.
150. Emma J. Deal, Philadelphia, Pa. In Memoriam.
151. Mrs. Laura J. Field, Philadelphia, Pa.
152. Mrs. Chas. H. Edmunds, Philadelphia, Pa.
153. Mrs. Paul A. Davis, Washington, D. C. By her husband.
154. Ella Melone, Washington, D. C. By her nephew.
155. Mrs. Mary Duff, Philadelphia, Pa. By Margaret Read.
156. Mrs. C. T. Earley, Philadelphia, Pa. By Laura J. Forsyth.
157. Mrs. A. R. Maconbrie, Olathe, Kansas. By her mother.
158. Mrs. Annie M. Smitten, Indiana, Pa. By Leda K. Stephens.
159. Mrs. H. H. Hamil, Plumville, Pa.
160. Mrs. James Mulberger, Creekside, Pa.
161. Mrs. David J. Fiscus, Indiana, Pa. By Mr. and Mrs. A. W. Mabon.
162. Mrs. Milt. A. Williams, Indiana, Pa. By Mr. and Mrs. A. W. Mabon.
163. Mrs. Harry Carson, Indiana, Pa. By her sons: Jay, Robert, Carlisle, Paul.
164. Annie Ruth Browne, Indiana, Pa. By her mother.
165. Mrs. Elliot Crowel, Burnettsville, Ind.
166. Mrs. Fred Rhine, Etna, Pa.
167. Mrs. J. B. Curry, Valencia, Pa. By Philathea Bible Class, Valencia.
168. Mrs. Harry Hahn, Pittsburgh, Pa. By Jean B. Brown.
169. Mrs. Ester Eckerman, Pittsburgh, Pa. By Mrs. John Dewar.
170. Lucy Burke, Pittsburgh, Pa.
171. Olive Carpenter, Pittsburgh, Pa.
172. Jean Craig, Pittsburgh, Pa.
173. Mrs. R. A. Highton, Bellevue, Pa.
174. Mrs. Marie Kent, Bellevue, Pa. By her daughters, Viola and Hazel Kent and Marie Smith.
175. Mrs. W. H. Falkenstein, Pittsburgh, Pa. By her daughter, Helen Falkenstein.
176. Edna Knight, Wilkinsburg, Pa.
177. Margaret Jane Koemer, West View, Pa. By her mother, Clara Cooper Koemer.
178. Mrs. Robert McCreery, Pittsburgh, Pa. By her daughter, Margaret McCreery.
179. Mrs. Elizabeth Allison Condron, Springdale, Pa. By C. B. McFeatters.
180. Mrs. Cora P. W. Packer, Springdale, Pa. By Almeda F. Curtin.
181. Mrs. William Breitweiser, Bellevue, Pa. By a friend.
182. Mrs. Geo. E. Comstock, Bellevue, Pa. By a friend.
183. Mrs. Wallace McClenahan, Bellevue, Pa. (In Memoriam.)
184. Nettie Robertson, Pittsburgh, Pa.
185. Mrs. Thos. McNeill, Bellevue, Pa.
186. Mrs. Thomas Hull, Pittsburgh, Pa.
187. Mrs. Bessie Duff, Wilkinsburg, Pa. By Mrs. M. J. Barclay.
188. Mrs. Ruth McConaughy, Wilkinsburg, Pa. By a friend.
189. Elizabeth L. Van Kirk, Wilkinsburg, Pa. By a friend.
190. May Ralston, Wilkinsburg, Pa. By her sisters.
191. Mrs. Ernest W. Brown, Wilkinsburg, Pa. By a friend.
192. Mrs. Park E. Gibson, Pittsburgh, Pa.
193. Mrs. Robert Coen, Warnock, Ohio.
194. Georgina Macdonald, Boston, Mass. By friends.
195. Mrs. DeLoyd Dinsmore, Rochester, N. Y. By a friend.
196. Letitia Mitchell, Rochester, N. Y. By a friend.
197. Mrs. Arthur Gordan, Waterman, Ill. By her mother, Mrs. Janie Graham.

198. Mrs. Gladys B. Brown, Chicago, Ill. By W. M. S. of Eighth Church.
199. Mrs. Jennie E. Skinner, Chicago, Ill. By W. M. S. of Eighth Church.
200. Mrs. Mary MacKenzie, Chicago, Ill. By Ladies' Aid Society, Second Church.
201. Mrs. W. B. Campbell, Chicago, Ill. By Ladies' Aid Society, Second Church.
202. Mrs. W. W. Wilson, Chicago, Ill. By. Ladies' Aid Society, Second Church.
203. Mrs. Elizabeth Clark, Chicago, Ill. By Ladies' Aid Society, Second Church.
204. Elizabeth Esther Meloy, Evanston, Ill. By her mother.
205. Mrs. Lydia Ferguson, Springfield, O. By her daughter, Mrs. D. W. Hogue.
206. Jennie Weir, Springfield, O. By a friend.
207. Mrs. Sarah A. Chambers, West Alexander, Pa. By her husband.
208. Mrs. A. Van Patton, St. Clairsville, O. By Mrs. W. L. Patton.
209. Mrs. James Wallace, Martin's Ferry, Ohio.
210. Mrs. James K. Leicht, Martin's Ferry, Ohio.
211. Mrs. Jennie Hoy, Bovina Center, N. Y. By W. M. S.
212. Mrs. Wm. Lee, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
213. Mrs. Wm. Bright, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
214. Mrs. Margaret Salton, DeLancey, N. Y. By her children.
215. Mrs. J. S. Mawhinney, Davenport, N. Y. By W. M. S., North Kortright.
216. Mrs. J. F. Harper, Davenport, N. Y. By Mrs. J. A. Rowland.
217. Mrs. Edith Boggs, Bovina, N. Y. By W. M. S.
218. Mrs. Elizabeth J. Burns, Bovina, N. Y. By W. M. S.
219. Mrs. Charles Holcomb, Oneonta, N. Y. By W. M. S.
220. Mrs. Mary Huether, Oneonta, N. Y. By W. M. S.
221. Mrs. G. B. Mattice, Oneonta, N. Y. By W. M. S.
222. Mrs. Lois A. Davidson, Bovina Center, N. Y. By Y. W. M. S.
223. Mrs. Herbert Harper, North Kortright, N. Y. By Harper Mission Circle.
224. Mrs. Gould Brown, Oneonta, N. Y. By Y. W. M. S.
225. Alice Seward, Oneonta, N. Y. By Y. W. M. S.
226. Mrs. Thomas Auld, Philadelphia, Pa. By two friends.
227. Mrs. Joseph Dugan, Philadelphia, Pa. By Martha Eagleson.
228. Mrs. Robert Kelso, Philadelphia, Pa. By her family.
229. Martha Hamilton, Rockledge, Pa.
230. Elizabeth Graham, Philadelphia, Pa. By her sister Luella.
231. Mrs. B. M. Christman, Philadelphia, Pa.
232. Mrs. C. L. Hussey, Philadelphia, Pa. By W. M. S. of 1st Church.
233. Marian McAdoo, Philadelphia, Pa.
234. Agnes Gregg, Philadelphia, Pa.
235. Mrs. Mary McGowan, Philadelphia, Pa. By Mrs. Robert Harbison.
236. Mrs. Earle A. Stauffer, Philadelphia, Pa. By Mrs. Isabella Tucker.
237. Mrs. Marie Muller, Philadelphia, Pa. By W. M. S. of Fairhill Church.
238. Mr. Joseph H. Myers, Overbrook Hills, Pa. By his wife.
239. Mrs. Wm. J. Hardy, Philadelphia, Pa. By her husband.
240. Elizabeth Ervine, Philadelphia, Pa. By brothers and sisters.
241. Mrs. Georgianna Wilson, Philadelphia, Pa.
242. Mrs. Samuel W. Shane, Indiana, Pa. By 2nd Indiana W. M. S.
243. Mrs. John R. Carnahan, Lincoln, Nebr. By her mother, Mrs. Farquahar.
244. Mrs. R. S. Lee, Lincoln, Nebr. By her husband.
245. Mrs. Ida L. Specker, Benkelman, Nebr. By W. M. S.
246. Mrs. Laura Gorthy, Benkelman, Nebr. By W. M. S.
247. Mrs. Paul Reynolds, Argyle, N. Y.
248. Mrs. M. J. Gibson, Roosevelt, Okla. By her family.
249. Marjory Niekamp, Tulsa, Okla. By friends.
250. Mrs. Ray Sharp, Apollo, Pa. By friends.
251. Mrs. T. M. Young, Apollo, Pa. By Rev. and Mrs. R. A. Jamison and friends.
252. Bertha Wylie, Apollo, Pa. By mother and sister, Bessie.
253. Louise Anderson, Vandergrift, Pa. By Rev. R A. Jamison and friends.
254. Mrs. Edward Miller, Kittanning, Pa. By Mrs. W. V. Ritchie.
255. Mrs. A. H. McCreery, Pittsburgh, Pa. By Mrs. Z. R. Scott.
256. Mrs. Jennie Butler, Leechburg, Pa. By her daughters, Alice and Rosetta.
257. Mrs. Marjorie Ward Alter, Parnassus, Pa. By Mrs. W. L. Hankey.
258. Mrs. Priscilla Borland, New Kensington, Pa.
259. Mrs. James Crooks, New Kensington, Pa. By Mrs. D. N. Aker.
260. Rev. T. A. Gibson (In Memoriam) By Philathea S. S. Class of Parnassus U. P. Church.
261. Mrs. Blanche Rowan, New Kensington, Pa. By H. W. Rowan.
262. Planda Schenck, New Kensington, Pa.
263. Mrs. N. E. Lease, Sterling, Kans. By friends.
264. Mrs. Eva Anderson, Sterling, Kans. By friends.
265. Mrs. J. C. Moffett, Sterling, Kans. By her husband.

266. Mrs. Charles Oyler. Hutchinson, Kans. By her parents, Mr. and Mrs. J. K. Herron.
267. Harriet Haase. Valley Center, Kans. By her aunt, Mrs. Maude Brown.
268. Mrs. C. E. Stoner, Verona, Pa. By Mrs. B L. Stoner.
269. Mrs. Kirk Randolph, Verona, Pa. By W. M S. of 2nd Church.
270. Mrs. Roy Rupert, Verona, Pa. By her mother.
271. Mrs. Joseph Becker, Pittsburgh, Pa. By Mary E. Graham M. S. of 4th Church.
272. Mrs. Alexander Carson, Crafton, Pa. By her husband.
273. Mrs. Frank C. Lange, Crafton, Pa. By Mrs. Lee Morgan.
274. Mrs. Jean Aiken McMichael, Oakdale, Pa. By her husband.
275. Ida Lucas, Verona, Pa. By a friend.
276. Mrs. Mae Murdock Moon, York, N. Y. By Mrs. A. B. Stewart.
277. Mrs. Mabel Bruce Moon, York, N. Y. By Jane E. Stewart.
278. Elizabeth M. Forbes, Buffalo, N. Y. By Women's Auxiliary, 1st Church.
279. Mrs. Elizabeth McCreery, Whitinsville, Mass. By W. M. S.
280. Mrs. Annie P. Baker, Whitinsville, Mass. By W. M. S.
281. Mrs. Hattie E. Smith, Whitinsville, Mass. By W. M. S.
282. Mrs. W. E. Denniston, Newton, Ia. By sons.
283. Jessie Herron, Newton, Ia. By W. M. S.
284. Florence Carnahan, St. Charles, Ia. By her family.
285. Mrs. Frank Tedrick, Cambridge, Ohio. By friends.
286. Mrs. W. T. Willis, Cambridge, Ohio. By husband.
287. Mrs. Waldo Thompson, Cambridge, O. By husband.
288. Mrs. Chester Shepherd, Cambridge, O. By a friend.
289. Mrs. Etta Mitchell, Mt. Perry, Ohio. By father, E. H. Ardrey.
290. Mrs. Ethel L. Ford, Mt. Perry, Ohio. By father, E. H. Ardrey.
291. Mrs. Rose Sherrard, Cambridge, Ohio. By Mrs. Chas. Gross.
292. Mrs. Frank Ralston, Cambridge, Ohio. By a friend.
293. Mrs. Mary Knox (in Memoriam) By daughter, Mrs. D. R. Wallace.
294. Elizabeth Starrett, Zanesville, Ohio, By friends.
295. Mrs. Katherine Comin Moore, New Concord, Ohio. By Dr. and Mrs. J. R. Moore, Jimmie, Tommie and Katherine.
296. Mrs. James Cunningham, New Concord, Ohio. By Mrs. Margaret C. Beuek.
297. Mrs. W. M. Hay, Kimbolton, Ohio. By W. M. S.
298. Mrs. W. D. Rankin, New Concord, O. By Alma Aiken.
299. Mrs. C. C. Virtue, New Concord, O. By her husband.
300. Marjorie McMunn, Erie, Pa. By Annie King.
301. Mrs. E. B. Cole, Erie, Pa. By King's Daughters' M. S.
302. Mrs. W. S. Watson, Greenville, Pa. By Margaret Brown Bible Class.
303. Mrs. Fannie Patterson, Hartstown, Pa. By W. M. S.
304. Mrs. Sadie Hay, Hartstown, Pa. By W. M. S.
305. Mrs. Emma Blair, Hartstown, Pa. By W. M. S.
306. Mrs. May J. Pfaff, Atlantic, Pa. By W. M. S.
307. Mrs. Roy E. Little, Kennard, Pa. By May Holland M. S.
308. Mrs. Claire M. Stewart, Oil City, Pa. By W. M. S.
309. Mrs. George W. Snyder, Reno, Pa. By W. M. S.
310. Mrs. Sarah B. Thompson, Pittsburgh, Pa. By her sister. (In Memory of her mother)
311. Margaret Schneider, Emsworth, Pa. By a friend.
312. Mrs. Herbert P. McCurdy, Pittsburgh, Pa. By her husband.
313. Eleanor W. Maconachie, Pathankot, India. By Emma Mabon.
314. Mrs. Anna Fortenbacher, Pittsburgh, Pa. By Mrs. J. Oscar Emrich.
315. Jean Elizabeth Schilpp, Pittsburgh, Pa. By her mother.
316. Mrs. Margaret S. Baird, Pittsburgh, Pa. By her husband.
317. Mrs. Lena McElroy, Pittsburgh, Pa. By friends.
318. Roberta G. Vandevort, Pittsburgh, Pa. By friends.
319. Mabelle Barr, Pittsburgh, Pa. By friends.
320. Mrs. William Snowhite, Coraopolis, Pa. By a friend.
321. Mrs. Rachel McCartney, Coraopolis, Pa. By Mrs. A. F. Purdy.
322. Mrs. Clarence Donaldson, Coraopolis, Pa. By a friend.
323. Mrs. D. W. Penney, Coraopolis, Pa. By a friend.
324. Bernice Roberts, Coraopolis, Pa. By a friend.
325. Zilpha Irons, Coraopolis, Pa. By a friend.
326. Mrs. Stanley Miller, McDonald, Pa.
327. Lucy Kuehnert, McDonald, Pa.
328. Myrtle Moore, McDonald, Pa.
329. Janet Neilson Coullie, Pittsburgh, Pa. By her mother.
330. William Hawkins McMunn, (In Memoriam) By his son, Rev. W. R. McMunn.

331. John C. Scott, D. D. (In Memoriam) By his daughter, Mrs. W. R. McMunn.
332. Mrs. Eliza Morgan, (In Memoriam) By her daughter, Jemima Morgan.
333. Mrs. L. E. Aber, Pittsburgh, Pa. By a friend.
334. Mrs. A. D. Beggs, Pittsburgh, Pa. By Mrs. S. J. Fleming.
335. Mrs. H. H. Myers, Pittsburgh, Pa. By her husband.
336. Mrs. Mary McIntyre, Pittsburgh, Pa. By her sister, Mrs. Jacob Lang.
337. Mrs. T. W. Ferris, Pittsburgh, Pa. By Mr. and Mrs. G. E. F. Gray.
338. Mrs. William M. Woodfin, Pittsburgh, Pa. By Mr. and Mrs. G. E. F. Gray.
339. Mary M. Shaw, Pittsburgh, Pa. By Mr. and Mrs. G. E. F. Gray.
340. Helen J. Noordewier, Beni Suef, Egypt, By Mr. and Mrs. G. E. F. Gray.
341. Mrs. Frank Fairman, Woodville, Pa. By Mrs. Samuel Coates.
342. Mrs. Frank M. Weister, Woodville, Pa.
343. Mrs. R. C. Reed, Woodville, Pa. By her husband.
344. Mrs. Louise Delisso, (In Memoriam) By Mrs. W. J. Beggs.
345. Helen Gordon, Lisbon, N. Y.
346. Rachel Dandy, Lisbon, N. Y.
347. Mrs. Joseph Swan, Canton, Ohio. By two friends.
348. Mrs. William T. Smith, Fredericksburg, Ohio.
349. Emma J. McCay, Fredericksburg, O.
350. Mrs. Lee Hillard, Oak Park, Ill. By Ella Pollock.
351. Lucille Morgan, Bristol, Colo. By Sara Adair Society.
352. Mrs. Mae Johnston, Bristol, Colo. By loving friends.
353. Mrs. J. A. Miller, Denver, Colo. By her husband.
354. Mrs. Anna Jones, Denver, Colo. By Mrs. Elizabeth O. Croft.
355. Jane M. McCulloch, Newville, Pa. By Mrs. Mary B. Knisely.
356. Mrs. John R. Griffiths, Pittsburgh, Pa.
357. Mrs. Agnes B. Dorrington, (In Memoriam) By her sons, Stewart and Glen Dorrington.
358. Margaret Dorrington, (In Memoriam) By her nephew, Wm. McD. Dorrington.
359. Mrs. John M. Campbell, Denver Colo. By Mrs. Mattie P. Elliott.
360. Mrs. John H. Dodds, Denver, Colo. By Mrs. Mattie P. Elliott.
361. James A. Rankin, (In Memoriam) By Mr. and Mrs. W. B. Rankin.
362. Mrs. E. A. Pike, Denver, Colo. By Margaret McCallum.
363. Mrs. C. M. Work, Ft. Morgan, Colo. By Mrs. Scott Brownlee and Mrs. Robertie McClain.
364. Mrs. Ethel Mengel, Ft. Morgan, Colo. By Y. W. M. S.
365. Mildred Cooper, Ft. Morgan, Colo. By Y. W. M. S.
366. Mrs. Irene Lehman, Torrington, Wyo. By friends.
367. Mrs. A. B. Robertson, Torrington, Wyo. By friends.
368. Mrs. Lucy Hubbard, Torrington, Wyo. By friends.
369. Mrs. A. B. Daniels, Torrington, Wyo. By friends.
370. Mrs. C. Kellam, Torrington, Wyo. By friends.
371. Mrs. R. G. Hamilton, Shedd, Ore. By her husband and her sisters, Eleanor and Margaret Dunlap and Mrs. W. B. Acheson.
372. Eleanor Dunlap, Brownsville, Ore. By her sisters, Margaret Dunlap. Mrs. W. B. Acheson and Mrs. R G. Hamilton.
373. Mrs. W. H. McConnel, Shedd, Ore. By her daughters, Mary, Clarice and Anna Frances.
374. Mrs. J. C. Dawson, Shedd, Ore. By W. M. S.
375. Willa Pantall, (In Memoriam) By her mother.
376. Mrs. Jesse L. Colvin, S. Nampa, Ida. By her husband.
377. Mrs. Walter J. Jones, Nampa, Ida. By her mother, Mrs. Nettie Foster.
378. Ruth E. McPherson, High Rock, Pa. By her parents.
379. Mrs. Thomas Wilson, Lewistown, Pa. By W. M. S.
380. Mrs. James Mowery, Lewistown, Pa. By Y. W. M. S.
381. Mrs. Alice Starrett, Denison, Kans. By Mrs. J. B. Porter.
382. Elizabeth Kettler, Pittsburg, Kans.
383. Ferol Carter, Kansas City, Kans. By the Tri Delta Epsilon M. S.
384. Mrs. W. C. Donaldson, Topeka, Kans. By Mrs. M. Alexander.
385. Mrs. W. G. Shaw, Topeka, Kans. By Mrs. J. R. Thompson.
386. Estella Wilmoth, Topeka, Kans. By Mrs. J. R. Thompson.
387. Mrs. Johnston Eccles. (In Memoriam) By her daughter, Mrs. Martha E. Walters.
388. Mrs. Flora Fisher, Berkeley, Calif. By Mrs. B. B. McLellan.

LIFE DIRECTORSHIPS—

$300.00 each.

From December 1, 1929 to January 1, 1930

ACTIVE ROLL

Mrs. Mary K. Stewart, Indiana, Pa. By her brother, J. A. Miller.

Mrs. Wm. M. Ewing, Duquesne, Pa. By a friend.

MEMORIAL ROLL

Christine Arbuckle. By the Foreign and Home Missionary Societies and the Ladies Aid.

Eliza Lysle. By her niece, Mrs. Anna M. L. McLain, Claysville, Pa.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1929—1930

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Coie, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

THOSE ANNUAL BLANKS

February! Yes, and the month that Y. W. Secretaries are to receive the blue blanks for society use. One value in reading the pages of the Y. W. Department is to know just such an item as the above. It sometimes happens that a tardy or recreant society uses as an alibi for non-report that it did not receive a blank. Had it been a reader of these pages it would have been apprised weeks ahead of the sending out of the blanks so would have known to call up the Y. W. Secretary or write to her making request for another copy of the blank. Do not delay in making known your needs.

Will you not be careful to read the printed instructions accompanying your blanks,—for two blues go to each society. If you make a duplicate copy as you are supposed to do, society recorder, of the blue blank, next year you need not be in the dark as to what you reported the previous year.

Do not forget that if you are to share in the "Egyptian award" at the next W. G. M. S., you must give to each of the "7" Departments. Lest some one cannot remember just what items are included in these, they are given here:

Foreign Missions, Home Missions, Freedmen Missions, Indian Missions, Parsonage, Ministerial Relief and Temperance and Reform.

Again, the amount you disbursed must appear on your blue blank and be transferred to the presbyterial secretary's blank by that officer so that those eligible to "Kerchiefs" may be ascertained.

If you fail to meet conditions, do not blame the system but your own carelessness in not fulfilling your part of the plan.

C O O P E R A T I O N is The Big Word! It is a *charm* word when it is practised; and ONLY THEN!

NEW Y. W. M. SOCIETIES

We are very happy to introduce to you two new societies, both in Monongahela Presbyterial; happy not because they are in this particular presbyterial, of course, any more than if they had been in some far distant one. But the coming of new material into the work this year has been very slow indeed, much too slow for the growth of the best interest. Even now is not too late to receive some good as well as dispense some, if your church feels that it is not doing as much as it might in developing the missionary spirit among its young women or girls or both.

The "Jean Long Circle," Helen Campbell, 229 Carnegie Place, Pittsburgh, President, reports 12 members. This enterprising bunch of girls, although formed about the time of the annual ingathering, wanted to present its Thank-Offering!

The "Mary B. Hare" Circle, Grace Hasson of Chaucer St., President, also gave a Thank-Offering. Both societies have definite work already in mind outside of their programs. Certain study books have also been selected so you see they do not *purpose* to be drones. How *necessary* to keep the *definite purpose in plain view!* Both societies are guided by two or

three *consecrated* women; consecrated to the *mission cause and the girls of their church!* Would that their number were "legion"! One of the greatest hindrances to the development of the Kingdom aside from un-Christian character is the unwillingness of able persons to assume any church obligation that savors of a little effort and sacrifice of a portion of time. Is that not true in your congregation? If you have a goodly number of *willing* women, will you not tell us how you found them? We mean *willing to spend and be spent in building up the character within your own congregation* and at the same time helping to *build character in our several mission fields at home and abroad.*

Y. W. SPECIAL

Last month an idea was given to you of the total gift each year to the Y. W. Special Fund, the May figures being presented. Let us look at several of the December reports:

1914—	$ 578.	1922—	1,502.
1915—	541.	1923—	1,319.
1916—	594.	1924—	1,285.
1917—	823.	1925—	
1918—	748.	1926—	1,339.75.
1919—	804.	1927—	1,167.50.
1920—	1,023.	1928—	1,335.50.
1921—	1,098.50.	1929—	979.25.

It looks like a falling off but we are sure that our Y. W. societies will be loyal to this special object and more than ever contribute to it, every society endeavoring to do its share.

"All At It All The Time" - - our slogan! ! ! !

WORLD DAY OF PRAYER

A request has come from a committee on the World Day of Prayer program that the young women, our constituency, may participate in this prayer service next March 7th in union with the young women of other denominations.

What you decide to do shall be your own choice as you know conditions in your community as no outsider possibly can. This being the first concerted effort that has been made in including the young women as such in this day either in the general group or in a separate gathering, it would be well if as many as can shall enter heartily into the plan.

The letter with a few adaptations is here presented:

LET'S HAVE A YOUNG WOMEN'S OBSERVANCE

Dear Katherine:

I have just been hearing about the World Day of Prayer and I am glad that the young women of the churches are to share in the observance this year. I have been told it always comes the first Friday in Lent, which this year is March 7th. At first only the women of the United States and Canada joined, but about three years ago the women of many foreign lands united in the observance. Now the whole world is bound together by prayer.

This year the women tell us they need our help. I know that last year a few groups had their own meetings and Ruth wrote saying, "I never realized my responsibility to pray for those of other lands." Helen, one of the girls I met at Northfield, wrote, "I feel as if I were a part not only of the group with which I was meeting but of a great world prayer group. I was so impressed by the fact that while we here were meeting together for prayer, women and girls in many parts of the world were meeting in similar groups praying for the same objects."

Wouldn't it be great if you could plan for a young women's observance! We are going to do it at home. We shall get in touch with the young women's organizations in the other churches in town. We shall form a committee which will represent the different societies and plan for our own meeting. We have already gotten the posters announcing the World Day of Prayer so that each church can have one. We sent to our board rooms for the regular program, "That

Jesus May Be Lifted Up" but it is too long for us to use here so we are going to change it some, take out the responsive readings and some of the quotations and fix it up to fit our meeting. Also we are going to send for some leaflets on *Literature for Women and Children in Foreign Fields, the Religious Work in our Government Indian Schools* and the *Migrant Work* so we will know more about the special projects we are to pray for.

We are thinking of planning for several impersonations; one of a Sudanese girl from Khartum North Girls' Boarding School who will tell us what the Sudanese girls are doing, another may be a child from India telling how much the books which have been printed in her language have meant to the children of India, another an American Indian boy who will tell how the whole life of his people is changing and about the new problems that Indian School boys and girls are facing and then a Migrant child who will tell how she who travels with her mother, father, sisters and brothers from crop to crop lives and works in the fields or cannery. Mother says there are lots of good suggestions for our meeting in the *Missionary Review of the World* for December, 1929. Of course our own *Womens Missionary Magazine* is second to none in keeping us informed on our work. I am so thrilled that we are going to have our own share in something so worth while that everybody is doing all around the world. Remember the day, March 7th!

Affectionately,
SALLY.

January 20, 1930

Footnote: Sally sent to her own mission board for the World Day of Prayer Poster 10 cents, program, "That Jesus May Be Lifted Up" 2 cents, the Service of Consecration, "Looking Unto Jesus," 10 cents, the Call to Prayer cards, free, and seals, 25 cents per 100.

THE "WOULD BES"

There are three general classes of people:—those who live on what they have done—or the past; those who are hard at work—the present; and those who plan to do great things by and by—the future type.

Youth does not have occasion to dwell on its past. It has none. The present is not too alluring. It is too close to be attractive. But how the future or the thing out of hand beckons! Youth has dreams and it is well it is so for where would be our authors, singers, musicians, nurses, doctors, missionaries but for the one with a vision?

The great trouble however is to hold Youth to earth long enough to build a foundation for its future to rest on. So often the "what-I-would-be" is so compelling that present preparation is slighted. Lessons are hurried over in order to get to the "house-of-my-dreams!"

A boy who had done quite inferior work in his week-day religious work was asked by his teacher what he planned to do when he grew up. Imagine her consternation when he said "a minister!" A splendid dream but how little the present was offering for its fulfillment!

An old lady said of her daughter, "I tell Susan she can't very well hang pictures in a house till the walls are up." Then speaking of Susan's good qualities she added, "She lives too much in the future. Sometimes she gets so busy planning the big things she'll do by-and-by that she forgets there is a present that needs some attention."

On looking over the membership of societies last year and comparing that of this year with it, one could not help but feel that perhaps there are some "Susans" scattered over the church. The fact that a shrinkage of membership in our Young Women's societies exists, although a goodly number of new societies has been

received aroused a decided interest to discover the cause. Would you believe it if you were told that more than fifty per cent of our societies reporting last year reported a smaller membership this year? Added to this the shrinkage caused by disbanding societies and a very few that were merged with or transferred to the W. M. S. division, the loss has been considerable.

May it be that we are not enough concerned to hold the ground we have taken? But may the dreaming which may be responsible for a society not making advance in reaching new material in membership be outside of the missionary field? May the members of the society not become so busy trying to measure up to demands of society, business and what-not that no energy remains to do the missionary task?

A daily paper chronicling the doings of a certain community club mentioned for *one month* just *eight functions* that club was responsible for! If you "would be" such a club woman, would you feel you had time and pep to do a good missionary job, too? May your society take stock and discover why otherwise forward looking and active young women are not so in relation to the society of which they are members.

To dream is no sin, but the dreamer must keep her feet solidly on earth to help fulfill her dreams.

Returning to "Susan," the writer says "Air castles are the only kind of structures in which pictures can be hung before the walls are up, and always there is a likelihood that Susan may wake from her dreams to find both walls and pictures gone."

Yes, dream if you will, but know that it is good, hard work that brings results: Joseph, the *so-called dreamer*, is a good example for all of us to emulate.

Y. W. SPECIAL COLUMN

Pasrur, India, Nov. 2, 1929.

Dear Friends:

In the midst of Pay Day and a hundred and one other things I want to take time to chat with you a bit.

Vacation and Annual Meeting are things of the past, and we realize anew every day that old 1929 will soon be in the same class. It will stand out vividly in our memories for having brought us two epidemics in the school, typhoid fever and measles. I wrote you last spring about the typhoid. This fall a girl came in to school from a home where the children were having measles. We are still suffering from that exposure. Yesterday several girls came back from the Hospital, today we released one here and there are still five ill. Some of the girls are the best of fussers!

Could you see the school this fall you would not recognize it, as we have grown suddenly to an unusual size. Due to the opening of English in the Sialkot School we lost fewer than twenty girls to them and received from them more than forty. Then we got about twenty brand new girls, so we total 161 boarders and twenty-one day pupils at present, the second largest enrollment the school has ever had. We closed at vacation time with 127 boarders.

Last week Miss Ardrey and I took a trip to Lahore and Dhariwal. We left home Thursday evening to return Saturday night. Pasrur has now become such a railway center (only fifteen years since the first train went through here) that we can go to Lahore three different ways. We made out the best schedule possible and set out. We spent the first night on the train and on the floor of the Waiting Room in the Lahore Station. The benches were all occupied when we arrived. We spent the second night in the Amritsar Station. We spent the third night on the train, expecting to reach home at eleven o'clock, but when we reached the last

Junction about twenty miles away we learned that that night train had been taken off, so we got home Sabbath morning! We were glad that it was not yet daylight when we got home!

In Dhariwal we bought blankets for the girls and fifty yards of material for warm outside shirts. There is a woolen mill there under English ownership and supervision which is famous for its work. They give us reduction on what we buy for our schools since we belong to "Dr. D. R. Gordon's Mission." They know him very well as he has a Mission High School for boys in Dhariwal and the Mill gives liberally for financing it.

There are at least fourteen very happy girls in the school, for only yesterday were they promoted from the First to the Second Class. They all did very well in their Bible examination, one girl making 100%.

Our high grade teacher who came to us last spring from Avalon High School is doing splendid work for us. She is a trained Kindergartner and loves her work. She has the class that was promoted yesterday. Because of her fine spirit and ability we are making her Supervisor of the first three classes. She is to begin this work next week. The Primary teachers are delighted with the arrangement. She will have four vacant periods a day for supervision. We are sure that it will mean a lot to both teachers and girls. She came to us for a year only, but we have asked her to stay in order that we may enlarge the work and usefulness of the school for this city, and if she does, we shall write you about that the next time. Remember her in your prayers. It is lonely for her here as there is not another teacher of her education, but she fits in beautifully with them. We trust she may see her way clear to stay with us.

Lovingly yours for your school in India,

Dora B. Whitely.

Methods

Sometimes you are eager to know of some new or more telling way to present the Scripture in the devotional period. The Aid society of the 1st Church, N. S., Pittsburgh, Pa., decided to use the women of the Bible as a theme for devotions. Recently Ruth was the book used. Certain ones were selected to read the words as given by particular persons. The characters were: 1. The recorder. (This one read the beginning words and those coming between the several characters.) 2. Naomi. 3. Ruth. 4. Orpah. 5. Boaz. (Since it was purely a women's meeting, the parts for men were taken by women.) 6. The People. (Chaps. 1:19; 2:4; 4:11-12; 4:14 to end.) 7. Servants of Boaz. 8. The Kinsman.

The time consumed in the reading was probably about fifteen or twenty minutes. It proved so interesting that the book of Esther was also read but in a different manner. It being a longer book, parts of it were read and parts were told. Perhaps thirty minutes were required for it.

It should have been said that a different person was asked to read each of the references under the head of "The People" in the Ruth story.

Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa., or Miss Elizabeth Trimble, 904 Publication Building, Pittsburgh, Pa., can give you details.

If you have some good ideas to present in any line, will you not communicate with the Methods department?

The Y. W. M. S. of the 6th Church, N. S., Pittsburgh, Pa., has sent in its program. It is very pretty in its mottled blue cover. An appropriate quotation is found on the inside of

the front cover: "As ships meet at sea a moment together—when words of greeting must be spoken and then away into the deep, so men meet in this world, and we should cross no man's path without hailing him, and if he needs—giving him supplies." This society is known for its fellowship!

Another item: It records the name and birthday of its missionary early in the book. A debate on the relative merits of Home and Foreign missionary work is a feature for one month.

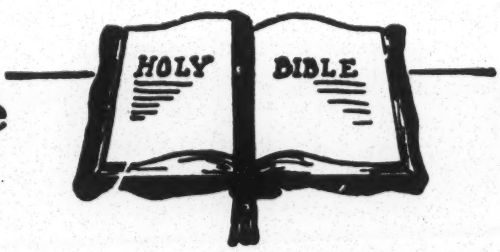
"All service ranks the same with God—there is no last or first" is a quotation well worth pondering.

For further information, inquire of Mrs. Jos. L. Bash, 3833 Oswego St., N. S., Pittsburgh, Pa.

An attractive booklet comes from the 2nd Division W. M. S. of the Second Washington, Pa. A small picture of the church adorns the cheery red cover. The current foreign book forms the basis for the program meetings. The Society is to be hostess to Division No. 1. of the W. M. S. at one meeting giving a pageant as the program. If you wish to know about the "open" meeting or any other one, write to Miss Wilda Brownlee, 366 E. Beau St., Washington, Pa.

The Lincoln Circle of Wichita, Kansas, has experienced a real blessing in its recent Thank-Offering meeting in the plan of its program. Copies of the Creed as appeared on the Thank-Offering Secretary's page sometime ago were prepared and distributed to the members. All subscribed to it as one person, voice mingling with voice. This seemed to prepare the way for the prayers that followed. A short review of the Thank-Offering of last year was given, (probably of the total offering and how it was disbursed), which was stimulating.

This society, too, is conserving its pennies and taking particular note of *cloudy days*. As sometimes occurs, the *days were all cloudy* at first!

Bible  Readings

261. Rev. 22:16.
262. Luke 1:32,33.
263. 2 Sam. 12:25.
264. 2 Sam. 12:10,11.
265. 2 Sam. 18:33;19:1-4.
266. 2 Sam. 14:25,26.
267. Prov. 8:13;11:2;16:18.
268. 1 Kings 8:35.
269. 1 Chron. 21:1.
270. 1 Peter 5:8.
271. What preparations did David make for the building of the temple?
272. What solemn charge did David give to Solomon concerning the temple?
273. Who showed David the pattern of the future temple?
274. What were the last words of David?
275. How long was David king and where?
276. Who is the Good Shepherd who gives his life for the sheep?
277. Of whom recorded and where:—I delight to do thy will, O my God?
278. Where in the New Testament does Jesus say that all things as written in the law of Moses, in the prophets and Psalms concerning him must be fulfilled?
279. In which Psalm in particular are Jesus' sufferings portrayed?
280. In what Old Testament reference is Jesus referred to as a leader of the people; in the New Testament, where called Captain?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

We are delighted to report that two of our India missionaries for whom we had all been much in prayer have arrived safely in the home land. Miss Agnes Ballantyne, of whom we have written in previous issues of the Magazine, reached New York December 13th. Her brother, who is studying medicine in the University of Pennsylvania, and Mr. George B. McClellan and Dr. Reba Hunsberger were all at the dock to meet her. Tentative arrangements had been made for an ambulance if necessary because Miss Ballantyne had been so very, very ill on the journey that she had to wait two weeks at one point and take a later vessel. You can imagine her brother's pleasure when he saw her on deck waving as vigorously as anybody and later came from the vessel to the dock without assistance. She looked so much better than they had expected that their hearts were just full of joy. Mr. McClellan soon got the returning missionaries through customs and Miss Ballantyne was comfortably established in the hospital in Philadelphia that same night. There experts took charge of her case, X-ray plates were taken, and to everybody's delight they saw no tuberculosis. Although quite tired from the long journey, she was able to go to Xenia, Ohio to spend Christmas with her mother and other loved ones. We are all praising and thanking the Master for the wonderful answers to prayer in her case. She writes that she is better physically than she has been for two years. We are all hoping and praying that she may speedily be restored to normal health. Her mother had expected to go to New York to meet her but was obliged to abandon the plan because not physically able for the long journey.

Miss Florence Jones, who was ordered home shortly after Miss Ballantyne, had to travel alone. She arrived at Marseilles December 5th, and after crossing the continent to Liverpool, England, was able to make sailing arrangements that would bring her to New York on December 24th. The voyage was very stormy so that vessel omitted landing at Boston; by coming direct to New York she got in two or three days ahead of time. Mr. McClellan met her also and she was able to come at once to Pennsylvania where her sister and brother live. She lost no time in reporting at the Board headquarters and Dr. Chalfant, one of the eminent surgeons connected with the staff of Columbia Hospital who had taken care of Miss Jones while on furlough, was asked to give her a thorough examination. This he gladly consented to do and his verdict was that all our fears were groundless; she was in pretty good shape and by strictly obeying the doctor's instructions should speedily recover normal health. We are gratified to report that Dr. Chalfant has sent a complete diagnosis of Miss Jones' case to our beloved Dr. Faith Reed who has given so much of her time, attention and professional skill to these two missionaries.

A letter from Dr. H. S. Nesbitt states that his daughter Janet seems to be improving slowly. Let us continue to pray for her recovery, not forgetting Miss Nesbitt's aunt, Miss Nancy Hadley.

We ask every reader of the Magazine to pray especially that the Master will thrust out laborers into the fields in India. We need doctors most of all, but we would also like to have kindergartners, Home Economics teachers and evangelistic workers. The ranks have been sadly depleted through the ill health of our workers the past two years and we are very desirous that all vacancies shall be

filled and the work go on unchecked. You will be glad to know that we have elected two young ladies whose papers were very satisfactory and they are to sail for India, if the Lord will, in September. We do not publish their names at this writing as it saves embarrassment in case any providence should hinder their going to the field which so badly needs them.

Will you also pray that the Lord will make very clear His plan for the new building in connection with the Sialkot Hospital and send in His own time the necessary finances.

EGYPT

All reports from Egypt are encouraging. The work is progressing and the Schools have as many pupils enrolled as in previous years and in some cases far more. The new building in Benha has not yet had its formal opening but the School is flourishing and the Bible Women are delighted with their rooms. A reader of a late issue of the Magazine noticed that $50 would complete the equipment of the Bible Women's quarters and immediately sent a check for that amount. Mrs. Hill forwarded it at once so by the time you read this article the Bible Women will be even more comfortable than at the beginning.

Miss Holland is very busy getting her new dispensary properly equipped and we presume by this time the work has opened under better and happier conditions than ever before. When we have a report from her we will tell you what she thinks about the building and what changes have been made.

The Annual Meeting of the Egyptian Association was to open January 12th. We hope in the next issue of the Magazine to tell you some of the actions that were taken and a little regarding reports made. At this date, January 3, no illness has been reported on the part of our workers in Egypt, for which we are very grateful.

SUDAN

The work in Khartum North, Girls' Boarding School, is going on notwithstanding the fact that there are only two American women in charge—Miss Frances Turk, who is supposed to be out as a graduate nurse, and Miss Lois Boyd. When you think that they have an attendance of two hundred fifty or three hundred pupils, of whom the majority are boarders, you will see what a stupendous task these two consecrated, devoted girls are undertaking. Miss Turk and Miss Boyd are bravely and uncomplainingly pushing the work and seem to be carrying it through successfully.

Dr. and Mrs. Giffen have gone to Egypt on vacation and are greatly missed.

The good women of Dr. W. P. Aikin's congregation in Canonsburg, Pa., have for some time been interested in Bible Women's work in the Sudan. Rev. Glenn P. Reed had been making addresses in that vicinity and was able to give them a splendid idea of the work and its present needs. They decided that a Bible Woman's work could be doubled or more if the workers had an automobile. They succeeded in raising quite a handsome sum of money so the next step was to find out the probable cost of a machine, especially since Mr. Ford had announced a reduction in the scale of prices. We lost no time in communicating with Mr. Reed in Pullman, Washington, and sent a cable to the Sudan. A prompt reply was received from Rev. Ried Shields, now corresponding secretary of the Sudan Mission, to the effect that it would cost eight hundred seventy-five American gold dollars in Khartum or Omdurman. Mr. Reed had previously gotten similar information direct from the field and wrote us accordingly. We think it is a great deal better to buy machines in the country where they are to be used. For one thing it gives the Mission a better standing than when they bring

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everything from America and then if repairs are needed the local agent serves the Mission more cheerfully. We have not yet had an official report concerning the sending of the money. It will probably go through the Presbyterial treasurer, be remitted to Mrs. Hill and then be forwarded to the treasurer of the Sudan Mission. You see how interested people at once become in things about which they have reliable information. We cannot expect people to be interested in matters of which they know practically nothing. We have found that our United Presbyterian people are ready and generous in their responses when they have adequate information as to the need and the conscientious use that will be made of the funds contributed.

We still need at least four new missionaries for the Sudan. Let us continue to petition the Lord of the harvest to call and send these much desired workers.

ABYSSSINIA

Dr. A. W. Pollock and his good wife are home, as you know, on furlough and have been in the vicinity of Pittsburgh for several months. The doctor has been unusually busy making addresses day and night—sometimes three on Sabbath and two each week-day preceding. He reports that people everywhere are eager to hear about the work in Abyssinia and are rejoicing in its growth.

Between times while making addresses, he has been with our very capable and much interested architect, Mr. J. L. Beatty, and they have had several conferences at the headquarters of the Women's Board over plans and specifications for the electric light plant and X-ray plant for the George Memorial Hospital. We have had estimates from England, from Addis Ababa, and from any number of firms in the United States. As Mr. Beatty has the plan of the Hospital in his office he has rendered very valuable assistance. A gentleman in Washington, Pa., who was a schoolmate of Dr. Pollock's is deeply interested in the electric light plant. He has had personal experience with the plant furnished by the English firm and is helping us greatly in coming to a decision. You see the altitude—eight thousand feet above sea level—has to be taken into account because a plant that would be quite sufficient for sea level would not do for that altitude at all. We are all desirous of having a plant that will render efficient service and light the Hospital, Girls' School, the doctor's residence and that of Mr. Russell, the garage and other out buildings. When you remember that the buildings are erected on a fourteen-acre plot and are not very close together, you will see the amount of wiring that has to be done and consequently how much more power is necessary. We are not sure as to the total cost because we have to estimate the cost of transportation by sea and then on the French railway from Djibouti to Addis Ababa and where there is no competition the charges are of course most exorbitant. It is probable that this electric light plant will cost at least $7,000 and perhaps a little more. But we will not begrudge the money if we get the value.

In a letter recently received, Mrs. Russell says: "George Memorial Hospital is busier than it has ever been, having over ninety in-patients. How we do appreciate Miss Anderson's quiet efficient services and Mrs. Bancroft's sunny laughing ways as she does her work. They fill the place of helpers badly wanted and patiently awaited so that dear Miss Beatty might have the competent assistants she deserves. Dr. Bergsma is more than busy but he loves his work and is certainly a wonderful combination of consecrated Christian and efficient keen physician. Miss White's help in office and drug room is of great value for when there is only one doctor he has no time to fill prescriptions. We are able to do more evan-

gelistic work ourselves since we have a fuller staff and we each take turns once a week giving a Bible lesson to each ward. That gives the patient a Bible talk every evening and on Sabbath evening the full time service of a native evangelist . He was one of the first converts at Sayo and is very faithful. There are three wards, 'ulcer cottage', and private rooms and the occupants keep changing all the time. We also have a former patient selling Scriptures at the big gate donated by the Ras and he talks and teaches as well as sells, for he learned to know and love Jesus while in the George Memorial Hospital. He is lame but healthy in other respects."

This brief extract from an interesting letter gives you a fair idea of the kind of work that is being done by these consecrated representatives of the Church and its Master. Will you pray that their reward may be not in silver and gold that perish but in the souls of men that shall shine as stars in their crown through all eternity?

The estimates from all the fields have been in our possession for some time but we never take action on estimates until after the Thank-Offering has been received and deposited in four Banks in Pittsburgh. Knowing the amount of money on hand, we are able to grant estimates without fearing a deficit. These grants are not always satisfactory to the Missions because they may be less than they have confidently expected to receive, but they all know that we have granted the requests as fully as we dared.

Most of all we ask you to pray for an outpouring of the Spirit upon the Church during the year upon which we have just entered, that countless numbers may be added to our membership and that every member may have more love, more faith, and more wisdom to faithfully carry on the work which the Master has honored us with in allowing us to have a small share in the upbuilding of the Kingdom.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

At the annual rally of the Prairie congregation, the sum of $303.20 was raised for its budget, which is wonderful when we consider the size of the organization and the limited means at its disposal. In addition to this sum, $70 was contributed for some needed repairs on the school building.

A committee from the State Department of Education is making a careful survey of all Negro schools in Alabama and expected to visit our school in the near future.

Several boxes of Christmas cheer were received and no child was forgotten. In addition to the gifts there was a good program, a tree and a most enjoyable celebration.

The Thank-Offering of the W. M. S. together with that of the Juniors amounted to $40.20 and was sent through the proper channel and *on time!*

The Mothers' meetings have been very successful under the leadership of Mrs. Peters, the wife of the principal. The women have interesting programs and have contributed $10 on the rally. It seems, when one takes into consideration their financial circumstances, that they have "Done what they could."

The services of Dr. C. H. Johnson, the minister, are appreciated both by the congregation and the community people generally and many outside of our own people are attending the church service.

The additional four rooms to the Camden school building have been

completed and when they are equipped with desks and suitable chairs and blackboards, will be ready for use. This equipment will cost between two and three hundred dollars.

Mrs. Tidball the sewing teacher at Thyne Institute, Chase City, reports her classes making great progress. They sew and tack comforts, and have quilted one quilt, each girl quilting a little. The result was very gratifying. Dresses and bloomers were made for two motherless children and two for girls whose mother is away for tuberculosis treatment. In this way our girls are being taught to work for *"others"!*

Mrs. Tarter, the sewing teacher at Henderson, reports also that her girls are helping where there is need. One girl, when on a visit home, made five dresses. Some for her sisters and some for needy friends. One dear little motherless girl makes her own clothes and also the clothes of her younger sister. So, while this department is called the "Sewing" in school, its influence is spread over a larger field and is of wider service than we generally imagine.

The following was received from Miller's Ferry:

Dear Mrs. Wilson:

We are glad to say that the work is moving along nicely. All of the departments are getting along splendidly. Everyone is very much interested in his work and is striving to make this a good year.

We received a number of nice packages of Christmas toys and boxes and barrels of clothing. While we tried to write to all of the donors we would like for you to thank them again for us through *The Womens Missionary Magazine.* These toys and clothing meant much to the children and their parents here.

We had our coldest weather throughout the Christmas week and while out on Christmas Eve we met a little boy in his bare feet gathering wood. Snow and sleet were on the ground. We brought him in and looked up shoes for him from some that we had received and on Christmas day we made up a package of toys and clothing from the gifts and gave him for himself and for his brothers and sisters. Others were also made glad in the same way.

The clothing that has come has meant much here. This winter has been very severe and if it had not been for this clothing some of the children would not have been able to get into school. There have been many calls and we have been glad to fill all that we could. Even the men have asked for overcoats but unfortunately we had none to give.

The hospital has had about fifty office patients and several bed patients. Through its prompt work many serious illnesses have been prevented.

We are having a good year and hope that it will be one of our best.

We wish for you a happy and prosperous New Year.

Sincerely yours,
C. S. Simpson.

"All Christians must face the facts of the racial problems of our day and the ethical implications of the Gospel in its application to them. They are human problems; they are religious problems. . . . If the commandment of Christ, that we 'make disciples of all nations,' is to be fulfilled, it must come through the consecrated contact of His disciples purged of prejudice in their relations with all races and all classes in all lands." These are ringing sentences from a Race Relations Sunday message to the churches, issued by the Commission on Race Relations of the Federal Council of the Churches.

February 9, 1930, will mark the eighth observance of Race Relations Sunday, which has been a growing factor in the effort of the churches to strengthen Christian attitudes and to develop interracial cooperation.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

CHRISTMAS AT FRENCHBURG

With the approach of the Christmas season our thoughts have gone back to Frenchburg many, many times. And why not, after playing Santa Claus there for the past six years?

There are two dates written large on the Frenchburg calendar, Christmas and Commencement. So, as one thinks back upon all the rush, late hours and weary days in preparation for this festive occasion, and upon the joy of being able to brighten the lives of so many, it brings a commingling of emotions.

But you want to hear something more definite.

Instead of following the usual classification of mission work into the kinds of service rendered, such as, evangelistic, educational, industrial, medical etc., let us for convenience, with our present topic in mind, use a classification based upon the various *groups* of people served.

Our Frenchburg Mission serves three more or less distinct groups of people—the school, the local community of Frenchburg Village and the outlying rural districts of Menifee County. Let us follow these three trails with Santa Claus.

There is never any danger that one will forget that Christmas is approaching in the Southland. Hardly has the Thanksgiving holiday passed before we begin to hear the boom of giant firecrackers at the most unexpected times and with the most disconcerting loudness. Fireworks constitute a big part of the holiday fun in the land below the Ohio river.

But to get back on the three trails, let us begin at the Frenchburg headquarters and workshop of Jolly Saint Nick. This is in the big brick building known as the Teachers' Home and the Manse of the institution. There in the huge attic a commodious room has been set apart and designated The Christmas Room. Here, from the new year on to the following holiday season, are collected all the things suitable for Christmas, as they come from Sabbath School Classes, Missionary Societies, Churches and individuals of the United Presbyterian Church. This collection includes toys, games, dolls, books, beads, handkerchiefs, stockings, underwear, aprons, dresses and numerous other gifts to delight young and old.

From this supply the first task is to go through and select gifts suitable for the two hundred school children, ranging from the first grade to seniors in the High School. This is done in consultation with the teacher of each room. Then each teacher sees to the wrapping and labeling of the gifts for her room. Chapel exercises on the last day before dismissal for the holidays is held just before noon. The big tree, chosen from many which deck the hillsides about the mission, has been cut and brought in by two or three of the bigger boys, and has been trimmed for the great event. It stands waiting with a sort of shimmering expectancy. That same intensity possesses us all. Indeed those last hours in the school room do not profit much as to lessons, for, are we not all waiting for the tinkle of Kriss Kringle's bells? Or else we are rushing about madly to see that nothing has been forgotten.

At last the gong sounds; the pianist plays the march, and we all set our faces toward the chapel room, trying very hard to pretend that there is nothing unusual in the whole procedure, so that we can really exhibit our surprise and delight when the stately tree comes into view. Safely seated in the chapel we sing a glad song of praise and listen to the reading of the old, old story of The Wondrous Birth. Possibly some teacher enter-

tains us with a suitable reading, and then, while we are singing the last verse of some stirring song there rushes in a flesh and blood replica of Santa, puffing and blowing and brushing the snow from his back in the proverbial way. With cheers and laughter he makes his entrance, and with much ado distributes the numerous presents. No child is forgotten, and so far as possible uniformity of values is maintained that there may be no regrets nor disputes afterward. Santa exits amidst the good natured "good-byes" of his beneficiaries.

Our Christmas service for the local community, which, of course, contains many of these school children, is of a quite different nature. While the Christmas Gift Committee has been working on the above, another group has been drilling a number of the young people for a suitable pageant to be given at the Church just before things close up for the holidays. Last year they gave, "Why the Chimes Rang". The performance was well trained and given in a very effective way. The new church was crowded to capacity, and yet there was no confusion or commotion. At this event the Sabbath School classes present their White Gift Offering. Last year this amounted to over $100. Gifts are reserved for all the small children who were too young to participate in the school celebration, and for all the children in the Sabbath Schools where our teachers have opened work outside of Frenchburg.

And now, our third trail takes us back to the Christmas Room and from there it leads into the humblest homes of Menifee County. This is decidely the largest service rendered of a Christmas nature, not only because of its magnitude but because of the need that is met.

From the teachers of the rural schools, many of whom have been students in our Frenchburg school, we obtain the necessary information as to the most needy families of their districts, ages, sizes, sex, etc. And from Thanksgiving time forward, passers-by can see a light burning in the attic of the teachers' home almost every night, and everyone knows that the Family Boxes are being packed. The selected gifts are placed in the large bread packing boxes which we receive daily from the baker for the dormitory. But before any selection is made all the goods are carefully classified and placed in convenient containers about the big room. Then with loving care a choice is made for every member of one particular family. When this family has been provided for the box is carefully labeled and placed in another room awaiting delivery. Thus the work goes on, not with the haste of a job that is to be soon out of the way, but with the same good taste and thoughtfulness that you would select a gift for one of your dear ones. Often we pack as many as seventy-five such boxes, ranging in value from ten to fifteen dollars each.

Previous to the time of packing, or at the time of packing, a letter is sent by the Superintendent to the head of each family that is to be remembered, telling them that, due to the kindness and generosity of Christian friends in the United Presbyterian Church, it has been made possible for us to pack them a box for Christmas. They are asked to bring the letter for purposes of identification and come on one or the other of two dates for their box, shortly before Christmas day. On these days Santa Claus must be up and about rather early, for, before breakfast can be gotten out of the way, folks are arriving for their boxes. On foot, on mule, on horse or in "jolt wagons" they come, some of them from distances as great as sixteen miles, and sometimes almost frozen with the cold. While they warm up their box is hunted out and brought to them. Words of greeting and cheer accompany the gifts, and many a glad father goes trudging off through snow or mud with a big place in his heart for the unknown

friends many miles away. This continues through the hours of the two days.

As we come in contact with these poor people we try to impress upon them the fact that all that has been done for them is done by folks who love the Lord, and that it is His birthday they are celebrating by some loving service.

I close with the testimony of one grateful man, who had come fifteen miles over terrible roads and through bitter cold: "Even if there had been nothing but these two dolls (picking them out and holding them as he spoke) for my two little girls, I would have been glad to come". Such testimonies out of many, make both donors and workers feel that our part in spreading the Christmas joy has been abundantly worth while.

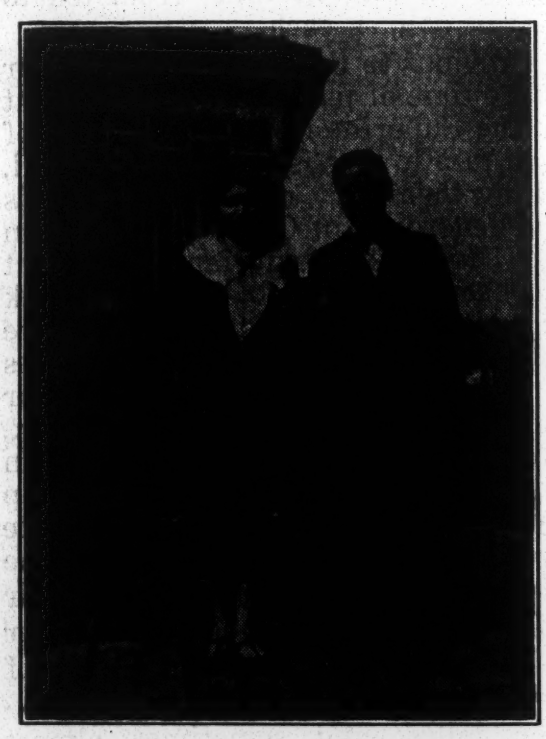
—Mrs. H. Ray Shear.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

SIMNASHO, OREGON

Sabbath, September 12th, at the close of the regular service, Rev. W. A. Matthews performed the marriage ceremony of William McCorkle, a graduate of Chemawa, and Nettie



MR. AND MRS. WILLIAM McCORKLE
Two young Indians recently married by Rev. W. A. Matthews, Simnasho, Oregon.

Queahpama, one of our Simnasho members. Mr. Matthews says that Nettie is very happily married. Her husband is a very bright young man and industrious.

A week or two before the wedding, at Nettie's request, Rev. and Mrs. Matthews took her and her sister May to The Dalles to do some shopping; they were having their lunch together and May was telling about their shopping experience. She said, "We are having hard work finding a pretty dress at a price Nettie can afford to pay". I am sure our readers will all say when they look at their pictures that they both look well and deserve much credit.

Mr. and Mrs. William McCorkle attended the service on Thanksgiving Day at Simnasho, and gave Mr. and Mrs. Matthews a pressing invitation to attend their wedding dinner. The dinner was given by Warren McCorkle, the father of Willian, at his home about twenty-five miles from Simnasho, near Warm Spring. Mr. Matthews says, "Seldom have we sat down to a better dinner or been treated more kindly or with more respect."

Mr. and Mrs. Matthews served a dinner in the Community House on Thanksgiving Day to the Indians. We quote from their letter: "We had a Thanksgiving service in the morning with 75 Indians in attendance. At noon we served a dinner in the Community House. Ninety were present. A general invitation had been extended to the Indians to observe the day

in this way at the mission. Superintendent Perkins, his wife and children, and Dr. Bates, the government physician, were present at both the service and dinner. We did not have turkey, because my pocket-book was a bit too flat for that, but we did have plenty of beef, potatoes, corn, tomatoes, salad, bread, pie, fruit, coffee and apples. The government farmer, Mr. and Mrs. Andrews helped in every way they could and a day or two after handed me $10.00 to help defray the expense of the dinner. Some of the pagan Indians wanted a service at the 'long house' that day. They went ahead with their plans and backed up their plans with a dinner too, but they only got sixteen to attend."

A family of Christian Indians from the Umatilla Reservation who were visiting friends at Simnasho, spent a night with Rev. and Mrs. W. A. Matthews recently and had a very delightful visit with them.

I am sure our readers will be glad to know that Joe and Maria Skotoot are still living and have quite a comfortable little house now. Miss Jennie B. Wallace had sent a picture of Maria, and their old tepee to the Honorable Clyde Kelly; shortly an order came from the Commissioner of Indian Affairs to have a house built for them.

WARM SPRING

Dr. R. H. Barr writes, "This nice dry, clear and cool December afternoon finds us all well. It is eight months since we have had rain. The health of the Indians is quite good.

We have been able to cover our territory with the use of the car and call upon the Indians, read the Scripture and pray with them. We have never been able to get over the ground with the car before so late in the season. Many of the Indians have been away for weeks. The nice weather permitted travel and work here and there. And there have been cattle and horse rides for rounding them up to sell."

Three days later, "Tuesday morning. Behold it raineth! What a change from the dry period of eight months. We may have an open winter of rain and mud. If we should have it would be a great blessing to those who have so little."

"We received a check from The Christian Culture Class, Connellsville, for $10.00 and two other checks of $10.00 each, one from the Ladies' Aid Society of the First United Presbyterian Church, North Side, Pittsburgh, Pennsylvania and the other one from the Home Missionary Society of the same church. Part of this we have spent for supplies for the poor and needy and part to buy candy and peanuts and pay the parcel post. We will put up 225 bags of treat, and the packages will be very modest in size."

One hundred thirty-five (135) are enrolled in the Sabbath School in Warm Spring with an average attendance of one hundred twelve.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

COMMUNION SERVICE

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ANSWERS TO INTELLIGENCE TEST ON THE MISSION WORK UNDER THE CARE OF THE W. G. M. S.

1. OBSERVATION.

A—Egypt, the Sudan, Abyssinia and the Punjab.

B—Egypt lies in the valley of the Nile in North Africa—a narrow strip of land extending south 650 miles on each side of the Nile from the Mediterranean Sea to the Second Cataract of the Nile.

The Anglo-Egyptian Sudan extends 1400 miles from the Southern boundary of Egypt to Lake Albert Nyanza, and lies between the Red Sea and Abyssinia on the east and Equatorial Africa on the west.

Abyssinia is an independent native kingdom, separated from the Red Sea by Italian, French and British colonies, holding a lease for a strip of land to the Sea for commercial purposes. On its west lies the Sudan.

In the northern part of the Punjab, the northern province of India, the United Presbyterian Missions are located, bordered on the north and northwest by the Himalayas, Cashmere and Afghanistan.

C—In these countries are located our denomination's Foreign Missions, the world's greatest enterprise, in the carrying on of which we are partners with God.

We have personal representatives on the field.

We have an investment of money, prayers and personal work that can not be measured.

2. INFORMATION.

History of Egypt—The Egyptians are the earliest people known to us as a nation. Menes the first historical king founded Memphis, at some date preceding 2500 B.C. The government has changed hands many times. Alexander conquered Egypt, 332 B.C., and it was a Greek dynasty three hundred years, during which time the Septuagint version of the Old Testament was written.

Egypt became a Roman colony 30 B.C. In 640 A.D. it was conquered by the Saracens and was in the hands of the Turks until 1811, when it became partially independent, with an independent Khedive, but still paying heavy tribute. An European Board came into control in 1879 because of financial difficulties, and a few years later England assumed responsibility through having subdued the Arabi rebellion. Egypt is now an independent, sovereign state. Fuad Pasha is king, with cabinet and legislative assembly. Great Britain's protectorate has been withdrawn with only a few minor reservations for preserving peace and protecting foreign interests.

History of the Sudan—The Sudanese in 1864 were a peaceable contented simple hearted black people, but in the next five years they became a prey to the Arabic slave traders, who found more profit in "black ivory" than in white, and the population was almost exterminated. The criticism of Europe, because of the misgovernment of the Sudan, influenced the Khedive to appoint General Charles Gordon, governor general of the Sudan. Gordon and his loyal supporters rescued many thousands of slaves and punished the slave traders. A new Khedive became ruler in 1880 and Gordon retired. Again the traders plied their nefarious business, and the poor, distressed people, under the leadership of a fanatical Mohammedan—called the "Mad Mahdi"—rebelled. Then ensued a reign of terror and plunder which the Khedive was powerless to avert. Gordon was sent into the Sudan to withdraw the scattered Egyptian troops, but he and all his men lost their lives when Khartoum fell, January, 1885. Nothing more was done to restore order until Kitchener, with men and ammunition, building his railroad as he marched, went into the Sudan and defeated the Mahdi's forces in the battle of Om-

durman in 1898. The population had been reduced from ten million to two million. Today, the Sudan is under the joint rule of England and Egypt, flying both flags.

History of Abyssinia—Abyssinia, to some degree civilized in remote antiquity, received Christianity in the fourth century, from Egypt. In the tenth century, a Jewish princess overthrew the reigning dynasty, and after three hundred years of confusion, the empire was restored. In the fifteenth century, under the influence of missionaries, the royal family adopted the Roman Catholic faith, and the Coptic Church was formally united to the See at Rome. The people resisted and in 1632 the priests were expelled. Since then, the Coptic Patriarch at Alexandria, has appointed their "Abuna" or Head. In 1860 there was trouble with England because of the treatment of some missionaries, Lord Napier was sent to investigate conditions and King Theodore suicided. Menalik II came to the throne in 1889 and Abyssinia became an Italian protectorate. As a result of Menalik's visit to Europe in 1907, a cabinet was formed on European lines. Abyssinia is entirely independent. Ras Tafari has recently come to the throne of Ethiopia as they designated their country. A ras or feudal chief rules over each province.

History of the Punjab—The Punjab, situated on a lofty plateau, was early settled by an Aryan people. They were partly subdued by Alexander, and in the tenth and twelfth centuries the country was overrun by Mohammedan invaders. We find the first English settlers in 1625. Through settlements made by the East India Company, India was claimed by Great Britain. In 1850 the last province—the Punjab—was annexed to the British crown, the young heir—Dhulip Singh—being compelled to leave his home and spend his life in England. He afterward married Bamba, a girl in our Egyptian Mission—one of the romances of our mission work. The Secretary of State for India now has all power formerly vested in the English Indian Council and Board of Control.

3. OBSERVATION.

Egypt—When I think of Egypt, I see the Nile River, desert sands, pyramids and loaded camels crossing the desert; I see a few modern cosmopolitan cities, and all along the river, studded closely together, a thousand little mud villages, with their dirty natives, many blind and sorely afflicted. I see the great El Ahzar at Cairo, with its muezzin calling the faithful to prayer, from one of its minarets. I also see the Training College at Assiut with its splendid young students—Egypt's future Christian leaders, the Girls' College in Cairo, and the many clean, happy little children on their way to school. Then there are the churches, the hospitals with their throngs of sufferers made well in body and spirit, the child welfare centers, the Bible women, and, on the river, the *Ibis* and *Witness* carrying the evangelists from village to village. (To be carried on personally).

Sudan—I see Khartoum with its beautiful buildings and parks, and its memorial Gordon College, but I see more plainly the girls' and boys' boarding schools, and across the river, the native city, Omdurman. There I see Miss McIntyre with her Ford full of Bible women weaving her way through the narrow streets to the homes of her eager learners. In the south, the land of Crocodiles. I always see a slight elevation with its group of Doleib palms and those first four missionaries, dropped by the British steamer just at night fall, calmly and trustfully collecting their possessions under the trees and stars, tall Shullas with their taller spears surrounding them and watching the proceedings with great curiosity. Then I see the natives today, neatly clothed, and joyously reading the Gospel in their own language reduced to writing, etc.

(Concluded in March)

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETIES

Miss Janet O. Kerr has reported a new society of thirty members at Auburn Heights, Michigan.

Mrs. Lindsay, Junior Secretary of Los Angeles Presbyterial, reports a new society of forty members at Beverly Vista, California.

CARDS OF GREETING

As a gesture of Good Will, the Juniors of India have sent cards of greeting to every Junior Missionary Society. These came to us through the kind thoughtfulness of Miss Willa Ramsey who was recently elected Junior Secretary for India. Every card bears a scripture verse in the Urdu dialect. The references were looked up by the Avalon High School girls and the English for each text written on the cards. Would it not be fine for every society to make a special memory verse of the one received by them?

A TYPICAL VILLAGE SCHOOL IN INDIA

JUNIOR SPECIAL

The picture on this page is of a typical village school in India. Miss Kathryn Beattie describes such a school as follows: "Some trained teachers have gone back to their villages and, usually in the court yard of their own homes, have worked wonders. The court yard is no longer just a cow lot. The ground is swept clean. Under a tree, if they are so fortunate as to have one, is a small table with a hand embroidered cover, a chair, a two by four blackboard, and a few mats on the ground. This comprises the equipment, with the exception of the primers and wooden slates." The children have their books on the ground in front of them. The money given by the Juniors to their "Junior Special" fund is used for the support of all the primary schools with the exception of the Rawalpindi School. The sum of $4,200 is asked for this work. Junior leaders will find helpful material upon this subject in the July 1929 (Annual Report) number of this magazine, pages 1025 to 1028 inclusive. Attention is also called again to the leaflet by Miss Kathryn Beattie on "Village Schools." This is free for postage. Send to the Literature Department for the leaflet and for Junior Special boxes.

TROPHY CUP CONTEST

Two months remain in which to work for new members in the Trophy Cup Contest. The Presbyterials are divided into two classes. Those having a membership of five hundred and over comprise the first class. The

remaining Presbyterials are in the second class. The cups are awarded to the Presbyterials which have made the highest percentage of increase in membership. Philadelphia and Detroit Presbyterials have the cups this year. Every new society helps the Presbyterial to which it belongs very much in winning this contest.

SHOWER BARREL

A complete list of the magazines for the year 1930 and the missionary families to whom they have been sent is printed in the February number of *The Junior Missionary Magazine.*

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

INTERESTING CLIPPINGS

"The Outdoor Advertising Association of America has put a ban on the pictures of women smoking. A single firm which does $12,000,000 business annually with them has been advised not to submit that sort of advertising in the future."—*Sky Talk* of Florida.

"Statistics show that of the total population of continental United States, 117,135,817, all the churches Protestant, Catholic and Jewish—are reaching through their educational agencies, their Bible or Sabbath Schools, with religious instruction, only 21,038,526. This is considerably less than 1 in 5 . Of course it is true that the churches through their services of public worship reach many not enrolled in their Sabbath Schools but it is doubtful whether, taking this into account, the churches are reaching more than 25 per cent of the population. Even with the church redoubling her efforts, there is little hope of her reaching the 96,000,000 not connected with the Sabbath School. Probably 15,000,000 of the 25,000,000 youth in our public schools are not enrolled in any religious school. In the restoration of the Bible to the public schools lies the great opportunity to blot out this perilous illiteracy."

—*Christian Statesman.*

"There were fifteen million voters eligible to vote in the 1928 election who were in their teens when national prohibition was adopted. There were nearly a million young folks in colleges, universities and schools who were 8,9,10 and 11 years old when national prohibition came. There are four million boys and girls in high schools today who were 4,5,6 and 7 when the Eighteenth Amendment was adopted. There are twenty million in the grades and almost an equal number who were unborn when national prohibition became a policy of the government. It is this army of the young upon which the foes of Prohibition are working, endeavoring to persuade these future voters that Prohibition is wrong in principle; that it does not and cannot work; that it is productive of evil and not of good; that some other system is much more to be desired."—*American Issue*

Speaking of "some other system," read this editorial from the Toronto, Canada, *Globe*—"The operation of the government sale of liquor has resulted in increased drinking, in increased crime and in an increase of danger to human life through the operation of automobiles by drunken drivers. It has not fulfilled one of the many promises held out for it. The drunkard still reels in the streets, the bootlegger plies his nefarious trade, the illicit still is with us yet."

"A three-year campaign, international in scope, in support of prohibition through visual education is about to be launched by a small group of Americans. It will take the form of a series of motion pictures dealing

with the research and social aspects of prohibition and the different systems of liquor control contrasted with American prohibition. The film "Deliverance", a dramatization of the books of Prof. Irving Fisher is the only picture that has gone abroad in which the impression is not left that all American boys and girls are drunk."—*Christian Science Monitor.*

"A new estimate that prohibition is saving the nation $5,600,000,000 a year—six times the largest liquor tax losses alleged by the wets—has just been worked out. The author of the calculation upon which the figure is based is Dr. N. S. Davis of Chicago. Forty years ago Dr. Davis computed the indirect cost of liquor to the nation, placing the damage done by liquor in 1890 at $1,600,000,000 a year. He reckoned it in terms of loss of time, increased crime and pauperism, and similar factors."—*Clip Sheet.*

"Law cannot rise above its source in good citizenship—in what right-minded men most earnestly believe and desire. If the law is upheld only by Government officials, then all law is at an end. Our laws are made by the people themselves; theirs is the right to work for their repeal; but until repealed, it is an equal duty to observe them and demand their enforcement. I have been gratified at the awakening sense of this responsibility in our citizens during the last few months, and gratified that many instances have occurred that refute the cynicism which has asserted that our system could not convict those who had defied the law and possessed the means to resist its execution. These things reveal a moral awakening both in the people and in officials which lies at the very foundation of the rule of law.

"We are not only at peace with all the world, but the foundations for future peace are being substantially strengthened. To promote peace is our long-established policy. Through the Kellogg-Briand Pact a great moral standard has been raised in the world."—Excerpts from President Hoover's Message to Congress, December 2, 1929.

Senator Capper writing in the *Woman's Journal* says: "The United States is the logical nation to lead this peace movement for which destiny has now prepared mankind. Never before has such an opportunity been presented to any nation such as now comes to ours. The only danger is that we may lose our unique opportunity through becoming confused and ensnared in a multitude of considerations. Our task is to keep one single issue burning into the general human consciousness: That the world *can* and *must* find some other way to settle differences of opinion than by the slaughter of men and the starving of women and children."

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MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

PRAYER CYCLE

Prayer Cycles 1930—Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

MISSION STUDY

Women's and Young Women's Missionary Societies

Textbooks:

"From Jerusalem to Jerusalem." (Foreign). Cloth, 75 cents; paper, 50 cents.

"The City's Church." (Home) cloth, $1.50; paper, 75 cents.

"The Crowded Ways." (Home) cloth, $1.00; paper, 60 cents.

Helps:

How to Use "From Jerusalem to Jerusalem." Price, 15 cents.

Posters, in colors, one for each chapter. Price, 50 cents for the set of six.

Manual to accompany "The City's Church." Price, 25 cents.

Suggestions to Leaders of "The Crowded Ways." Price, 15 cents.

Picture Sheet—"City Glimpses." Price, 10 cents.

Missionary Review of the World. July, 1929, for articles on the Home Studies. Price, 25 cents.

Supplementary Book:

"The Promise," by Dr. and Mrs. H. J. S. Buchanan. A story of the establishment of the Church in Egypt. Price, cloth, $1.00; paper, 60 cents.

Suggestions to Leaders of "The Promise," Free.

Juniors and Beginners

Textbooks:

"Going to Jerusalem." (Foreign-Junior) Price, 50 cents.

"The Little Lord Jesus." (Foreign-Beginners) Price, 25 cents.

"Jumping Beans." (Home-Junior) Price, 75 cents.

"Rafael and Consuelo" (Home-Beginners) Price, 75 cents.

Helps:

How to Use "Going to Jerusalem." Price, 15 cents.

How to Use for the Home Study books is included in the textbook.

Picture Sheets "Mexicans in the United States." Price, 25 cents.

Prayers for Little Children. Price, 25 cents.

Nine Home Mission Stories. Price, 25 cents.

Leaflets:

The People of India—Dress—Customs—Manners. Revised and brought up-to-date. Price, 3 cents.

The Girl Who Volunteered to Stay at Home. Price, 2 cents.

Three Knocks in the Night. Price, 2 cents.

Biographical Leaflets. (Send for Catalogue and obtain complete list.)

Ten Steps Toward Neighborhood Community. Price, 5 cents.

Four Programs on World Friendship. Price, 15 cents.

Frenchburg Reporter, 50 cents per year (9 copies).

Pageants:

O Zion, Haste, (a pantomime,) 10 cents.

Through the Dark, 15 cents each.

Maps:

Map of the World. We do not carry these in stock, but will order for those desiring them. Price, in cloth, $3.75; paper, $2.00.

Outline Map of the World. 30 cents.

WORLD DAY OF PRAYER FOR MISSIONS, March 7, 1930.

Theme. "That Jesus May be Lifted Up."

It is not too early to order supplies for **The World Day of Prayer.** The following supplies are now ready:

Seals:

World Day of Prayer Seals, 25 cents per 100. Order now and use on all your letters till March 7, 1930.

Posters, 10 cents each. Order as many as will be needed in the churches of your community and tack one on the bulletin board of your own church now. Also get permission to place in windows of business houses as the time approaches.

Call to Prayer Cards. Free. Supply enough for all who will pray. Distribute them now.

Suggestions to Leaders. Order as above. Free.

World Day of Prayer Program, 2 cents each; $1.75 per 100. Order sufficient for expected audience.

A Service of Consecration, "Looking Unto Jesus." Two copies are needed. Prepared for leaders for immediate use, preparatory to the program of the Day of Prayer itself. Price, 10 cents each.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Margaret Fehlman, 1913, ...Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Flora Jameson, 1903 .....Jhelum
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 ..... Sargodha
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Jhelum
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 ..... Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Agnes Ballantyne, 1925 .....
.....252 N. Detroit St., Xenia, Ohio
Miss Laurella G. Dickson, 1897 .....Tarkio, Mo.
Dr. Reba C. Hunsberger, 1921 .....
.....6622 No. 18th St. Philadelphia, Pa.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Edyth J. Amalong, R.D.2, Pitcairn, Pa.
Miss Mary Kyle, 1904, Phon.. Garfield Co., Mont.
Miss Edna Ward, 1923, 3736 E. 57th St.,
.....Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875, ...
.....64 N. Craig Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886, ...
.....64 N. Craig Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Ill.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Tanta
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Minnehaha Finney, 1894, 121 North 7th St.,
.....Sterling, Kansas
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901. 1239 Filmore St.,
.....Frankford, Philadelphia, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonio, Michigan
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
.....Evanston, Ill.

SUDAN

Miss Mary Cole, 1919 ..... Wadi Halfa
Miss Esther Minta Ganter, 1928, American
University, ...Cairo, Egypt.
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

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Miss Una Cole, 1918, %Earl B. Kinne, R. D. 2,
.....Shannon City, Iowa
Miss Elsie E. Grove, 1912, 616 W. North Ave.,
.....N. S. Pittsburgh, Pa.
Miss Ray Huffman, R. N., 1924, 325 W. 12th St.,
.....Hutchison, Kansas

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Saye
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Saye
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

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Miss Viola M. Bayne, R. N., 1924 .....
....3403 Reuben St., N. S., Pittsburgh, Pa.

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A Little Time Apart

TUESDAY 10 A. M.

GEMS OF TRUTH

Satan loses his grip as Christ gains His.
—Francis W. Pattison.

It is great to do; it is greater to be.
—Chas. F. Akeb.

It is possible to be good without being good enough.—W. L. Watkinson.

Our worst impediments like our best opportunities are within.—Bishop Brent.

No man can tell another his faults so as to benefit him, unless he loves him.
—H. W. Beecher.

Little annoyances must be put up with because of great advantages.
Chas. H. Spurgeon.

Two things that will not pass away—the life of God in me, and the love of God for me.—Maltbie D. Babcock.

Let who choose to do so, swelter in philosophical anguish. I prefer to stand serene upon my Christian faith and hope.
—Beecher.

Those who are full of the Holy Spirit are always looking steadfastly upwards. Whilst others look around for help, they lift up their eyes to the hills whence cometh their help; and to them heaven stands always open.—F. B. Meyer.

Love's secret is to be
Always doing things for God,
And not to mind because
They are such little ones.—Faber.

Doing nothing for others is the undoing of one's self. We do much good to ourselves when doing much for others.
—H. Mann.

Many a heart is hungry, starving
For a little word of love;
Speak it, then, and as the sunshine
Gilds the lofty peaks above,
So the joy of those who hear it
Sends the radiance down life's way,
And the world is brighter, better
For the loving word we say.
—Ebenezer Rexford.

"God often uses simple and humble instruments to help others, who, whilst brilliant in the knowledge of this world, are babes in things divine and of eternal importance."—Selected.

"If I knew that the light of a smile
Might linger the whole day through,
And brighten some heart with heavier part,
I wouldn't withhold it, would you?"

Our sphere in life may be obscure, our talents few, our burdens crushing, our disappointments bitter, our struggles severe, but we are not standing alone. We are inspired and cheered by the belief that the Comforter has come to abide with us forever.—Charles R. Erdman.

"If you want your neighbor to know what the Christ Spirit will do for him, let him see what it has done for you."

"Faults and weaknesses of character should be uprooted at all costs. Permitted to live they grow stronger and stronger."

Whatever weakens reason, impairs the tenderness of conscience, obscures your sense of God or takes off the relish of spiritual things. Whatever increases the power of your body over your mind, that thing to you is sin.
Mother of John Wesley.

What is a Christian? A man who goes to church and attends prayer meetings, makes a profession of religion, keeps the commandments, and especially the traditions? No. I can give a much shorter and a much truer definition of a Christian than that. A Christian is a Christ-man. Not simply Christ's man, but a Christ-man. A Christian is one in whom Christ reproduces Himself by the Holy Ghost so that he relives the life of Jesus.
—Samuel W. Chadwick.

A Christian life is not an imitation but a reproduction of the life of Christ.
—Van Dyke.

Christians are to be those whose lives are saturated with the truth of God, and should exhibit the results of such saturation in character and conduct.
—J. R. Howden.

I used to look at some men and I thought they had a monopoly on God; but after I learned to know those men, I learned that God had a monopoly on them.
—Dr. Chapman.

"Strength is gained as Jesus gained it,
Rest attained as He attained it—
Being long with God alone!"

The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage.—Emerson.

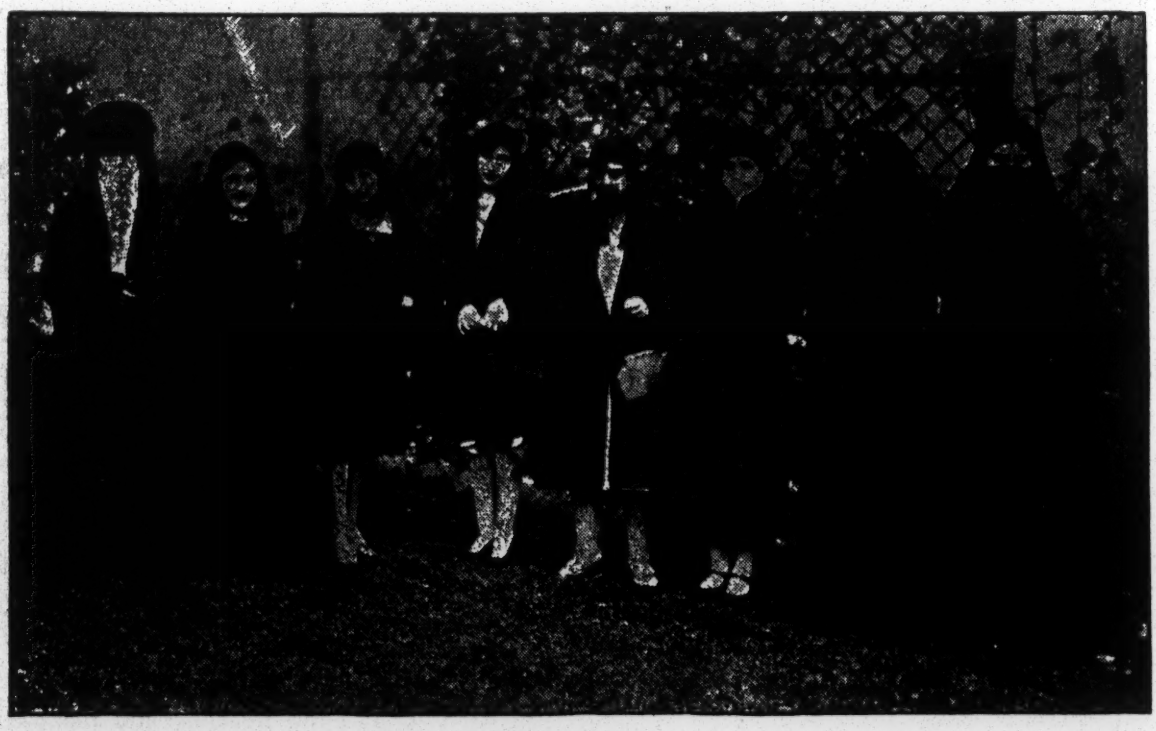
Phil. 4:13 This song of the conqueror is intended to be sung by thee and me. Oh, let us believe it!—J. H. Jowett.

Our Prayer:
Our Father make us generous in our judgments, tender hearted in our feelings, sweet spirited and loving in all our dealings."
—Mrs. Mary Porter Kyle, Monmouth, Ill.

SCHOOL GIRLS DRESSED TO REPRESENT THE STYLES OF CLOTHES WORN BY EGYPTIAN WOMEN IN THE PAST AND TODAY

Cut furnished from Mrs. George Moore Memorial Fund.

Indoor dress. Left to right: 1. Laura Dewairy, afternoon dress of today. 2. Yusria el Sarky, evening dress of today, her own. 3. Sohair Calamawy, wedding dress worn by her sister last summer. 4. Mathilda Iskander, wedding dress of ten years ago, probably still worn by less progressive. 5. Ansaf el Mesiry, evening dress of generation ago, still worn. 6. Khadiga el Sharaani, house dress of a generation ago, still worn by uneducated women. 7. Emily Hanna, house dress of middle aged or older women, especially widow, still worn.



Cut furnished from Mrs. George Moore Memorial Fund.

Outdoor dress: Left to right: 1. Lily Bashatly, dress of upper class Moslem of ten years ago. 2. Emily Hanna. dress of middle or upper class woman of middle age, still worn. 3. Mary Aldas, recent fashion, both Copts and Moslems. 4. Yousria el Sarky, as she herself dresses now. 5. Nader el Kholi, a recent graduate of the preparatory department, as she herself dresses now. 6. Ellen Tewfik, dress of Coptic woman of last ten years. 7. Khadiga el Sharaani, dress of lower or middle class village woman, still worn. 8. Gameela Gindi, dress of lower class or servant, still worn.